

SENIOR CITIZENS COMPLEX OPENS IN CHATHAM



1. Participating in the ribbon cutting ceremony at South Chatham Village were l. to r. Fred Colenbrander, president; Walter Kloostra, chairman of tenants committee; Mr. Bossy, M.P.; Mayor Curtis Carter; and C.M.H.C. official. 2. Front view of South Chatham Village.

by Kees Vreugdenhil

Mr. Vreugdenhil is secretary of the Christian Senior Citizens Home Association of Chatham, ON.

July 21, 1980 will not soon be forgotten by the 300 people who attended the official opening and dedication ceremonies of South Chatham Village, a 33-unit Christian senior citizens complex at Elm and Pine streets in the city of Chatham, Ontario.

Our heavenly Father, who has guided this project through many years of planning, blessed the community with a beautiful day in every respect, including bright sunshine so that the ceremonies could take place outdoors as planned. Under the capable leadership of Chairman Fred Colenbrander, a very meaningful program was conducted in which businessmen, pastors, officials from all three levels of government, retirees and young folks joined together in extending congratulations, reminisce about the past, expressed gratitude to God for His many blessings, and were challenged for the future.

After Pastor Ralph Koops had conducted opening devotions, Peter Lugtigheide, an "old-timer" with a long memory, 'briefly' traced the history of the association and the city of Chatham. Peter had been a director for many years and served several years as chairman. John Toisma, the building project manager/contractor, presented the keys to the building while making appropriate remarks.

Greetings and congratulations were extended by His Worship, Mayor Curtis Carter, on behalf of city council, by Andy Watson, M.P.P. on behalf of the province of Ontario, and by Maurice Bossy, MP, on behalf of the minister of housing and the Federal Government. Plaques and a flag for inside the vestibule were presented by officials from the Canada Mortgage and Housing Corporation and architect/engineer, Henry Regts.

Pastor Lammert Slofstra, in his dedication message, challenged young and old to thankfully serve the Lord in all stages of life. Representing the tenants of the new facility, Walter Kloostra expressed words of gratitude and pre-

sented a large Canadian flag which will proudly fly in front of the beautiful 'home.'

As the flag was hoisted by Mr. Schinkel (a tenant with many years of experience in doing so) and a light breeze unfurled it, the audience rose and sang our national anthem "O, Canada." After the fancy red ribbon was snipped by the various officials (while many pictures were being taken), the new complex was officially declared "open" by the Mayor.

Hundreds of people took advantage of the opportunity to tour the building and visit with the many tenants who were most anxious to "show off" their beautiful new surroundings. Coffee was absorbed by the gallons (oops, litres in metric) and cookies by the dozen, while people mingled, admired and complimented one another about the beauty of the occasion. It was a very happy and thankful occasion indeed.

South Chatham Village is owned and operated by the Christian Senior Citizens Home Association of Chatham, Ontario, a registered non-profit charitable organization, which was established almost 12 years ago, and has

approximately 400 members. The project was financed through a conventional CMHC - insured mortgage. We applied for and obtained from CMHC, an "Interest Reduction Grant" as a "Non-Profit Senior Citizens Co-operative" under Section 56.1 of the National Housing Act.

Under this program, the Federal Government (through CMHC) provides a grant which amounts to the difference between the actual mortgage rate and 2 percent. In our case this amounts to nearly \$100,000 per year (paid monthly) for the life of the mortgage (35 years). This grant, for which our community is extremely grateful, makes it possible for all "our" seniors to be able to live in S.C.V. at monthly rents which they can afford, according to their income.

Needless to say, all 33 units are occupied and we have 17 people on the waiting list. Plans call for a second phase, consisting of an additional 30 units at the same location, to be constructed when the need arises. Will that be in two years, or three? The board and the committees need a rest first!

Holland Homes plans second "tower"

by Dirk Brinkman

Mr. Brinkman is secretary of the board of Holland Homes.

Trinity Tower at Brampton, Ont. is expecting a twin sister! Furthermore, expectations about a nursing home are at an all time high.

Central Mortgage and Housing Corp. (CMHC) has approved financing for a second senior citizens building, which is planned in the unique retirement village at Holland Christian Homes and which we hope to build together and in conjunction with a 220-bed, fully licensed nursing home, around a common space which will contain a restaurant, tuck shops, social centre for church and other activities, craft shops, medical offices and other related business suitable for a complete retirement village with semi-enclosed garden and greenhouse.

This combination, will enable us to provide almost complete care to those

in need, and to the elderly person or couple who do not want or cannot care for their own home any longer.

Trinity Tower in its one year of operation, has shown that needs are growing rapidly for those over 70, and only a fairly large concentration of people in that age bracket will give sufficient basis for services of a high quality.

Already Trinity Tower's care program costs in excess of \$70,000 annually, a sum too large for any small group. The second tower is to contain somewhat larger apartments for those who can afford and need more than one bedroom.

Applications are now welcome, although completion is scheduled for the fall of 1981, but our experience has shown that soon after a building is opened, late applicants have to be disappointed.

The board is happy to announce the appointment of Drs. Albert Vander Mey as its executive director, who will be in charge of the over-all development of

our retirement village, effective August 1.

With several years of business experience in Canada, Drs. VanderMey has served as executive director for the Ministry of Social Services Home care division for nine years in The Netherlands.

He will have his office at Trinity Tower, R.R.#10, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2. Telephone: 459-3333. Miss De'TenHaaf will remain administrator of Trinity Tower and be in charge of applications for senior citizen accommodation and the nursing home.

Those are great plans but the board believes that there is a need for a centre like ours. With a total estimated population of some 450 people, many services will be available which otherwise are not affordable.

It is anticipated that a license for only 90 beds can be obtained in 1980-81, while the building eventually can serve 220 beds on three floors.

The need in the Brampton area will

determine our expansion, but those from elsewhere in need of Christian care will be welcome.

Co-operation with others planning senior citizen buildings is encouraged, visitors to Trinity Tower are welcome.

The many people from so many different places who came to Trinity Tower last year found their old friends and neighbours or very soon became friends and neighbours. They also experienced the loving care of our fulltime R.N. administrator Miss De'TenHaaf, in whatever language they need her.

Daily security could be more important than the occasional visits of relatives, how important and necessary these are.

Your assistance, support and prayers, are constantly required while we may look back with thankfulness for the many blessings thus far, much work lies ahead, we hope to keep you informed.

Viewpoint

Multiculturalism is not working

Canada's multiculturalism program is not working. Designed to preserve the collection of world-wide cultures within this country, the program has instead resulted in fragmentation and regionalization.

Multiculturalism has bred individualism, resulting in a self-centred populace bent on preserving ethnicity at the expense of the future of Canada.

Multiculturalism versus melting-pot: Canadian governments have studied both concepts for decades and chose the former in the firm conviction that, by preserving many cultures, a strong Canada would emerge.

By focusing on the multicultural nature of this nation there is a growing tendency to ignore the fact that all of these ethnic "limbs" belong to one body. The federal government's intent to build a stronger Canada through its multiculturalism program seems noble but the very application of that program prohibits national unity.

The government tells us Dutch-Canadians to preserve our heritage and offers us incentives by offering grants to teach Dutch as an evening course, to create Dutch archives, to build a Dutch community centre. It encourages each individual ethnic group to do the same. It therefore gives you and your fellow

countrymen a place to meet on a regular basis, a social outlet where you can speak in your mother tongue without being lambasted by "Canadians" to speak English.

Multiculturalism breeds ethnic cells, individual pockets of Dutch, German, Italian, Hungarian, Serbian, Slovak, Chinese. The list is seemingly endless. There is undoubtedly a good measure of patriotism within these groups. People are proud to be Dutch-Canadians, Italian-Canadians, Chinese-Canadians. Patriotism is especially strong among those who faced oppression in their homelands and who came to Canada because it was "free."

What, then, is Canada? Is it a united body of men and women dedicated to the cause of freedom and justice? Does it consist of proud, patriotic citizens who "stand on guard for thee?"

I see the Italians, Hungarians, Germans, Croatians, standing outside of their own community centres. I see them engaged in mother-tongue conversation about things which are important to them. They undoubtedly discuss politics, but they do it among themselves rather than as unified Canadians of all races and colours. They were alarmed and concerned prior to the Quebec referendum but they

displayed their concern as individual ethnic groups rather than as unified Canadians.

Multiculturalism yields fruits of individualism. We talk in church life about being a "community," a communion of the saints. A church cannot live if its members each stick to themselves. We are not spiritual limbs but we together form one body... the body of Christ.

So, too, a nation must be united. It can not be alive if its members are encouraged to pursue their own cultural fantasies.

Multiculturalism can be blamed for many ills in this country. The individual's heritage seems to be important and the government tries to do everything to preserve ethnic cliques. This has resulted in a very evident "me too" attitude in which ethnic groups compete for government funds and seek to improve their own cultural cells.

This selfish mentality has spilled over into regionalism and, perhaps more seriously, into provincialism. There has historically been intense rivalry between Ontario and Western Canada. British Columbia feels alienated from the rest of Canada (perhaps the Rockies have something to do with it). Alberta's jealousy of Ontario has

now been reversed with the discovery of oil. Quebec feels alone against English Canada and the Atlantic provinces have always felt slighted because of their geographic situation.

We are one nation... but you would never know it. Just as multiculturalism has weakened the Canadian identity, so too regionalism has weakened Canadian unity.

Millions of Canadians left their homes in Europe, the Middle East, Asia and other parts to build a new life in a new land of promise. Instead of being encouraged to "become Canadian," the federal government encouraged them all to preserve their old cultures and their peculiar ways so that it could presumably build a stronger Canada. I have seen no evidence of strength in multiculturalism.

Despite cries for "less government," I see a need for a strong central government to pull all of these regions together. I see the need for serious re-evaluation of this country's multiculturalism program so that the focus will be one of a unified Canada with one culture which will some day be known as "Canadian."

Keith Knight

Indonesia remains deeply religious

— part 1 of 2

by Johan D. Tangelder

OUR FAITH, OTHER FAITHS

Indonesia, a nation of 145 million, has been described as a "meeting place of the world's religions." It contains perhaps the world's largest Muslim community. There are also significant Buddhist and Hindu minorities. Since 1965 the Christian population has grown from 4 million to 13 million. Christianity has a strong influence. Education has raised the standard of living of Christians. As a result, they play a more important role than their number would indicate.

Indonesians are called "spiritual people." They are very much aware of the reality of the spirit world. The spirits are either benevolent or malevolent. The traditional world of the Indonesians is that of many spirits. Evil spirits must be appeased. Good spirits can be called on for help. Spirits and people form a community.

Indonesia is a deeply religious nation. Since the republic was proclaimed in 1945, it has been illegal to be an unbeliever. Atheism has been branded as politically subversive, especially since unbelievers were associated with the attempted overthrow of the government in 1965.

On June 1, 1945, Sukarno delivered an address called the Birth of Pantja Sila. The Pantja Sila (Five Principles) were incorporated in the draft constitution and became the nation's spiritual and political basis. Sukarno explained that Pantja or Five is a religiously symbolic number in Indonesia and elsewhere.

The Pantja Sila are as follows: 1. Belief in one God. 2. The principle of humanity. 3. Nationalism. 4. Sovereignty

of the people. 5. Social justice. The first principle, the belief in one God, constitutes the very basis of Indonesia's political life. This confession doesn't identify God. And it doesn't force Indonesians to forsake their own concept of God. Article 20 of the constitution guarantees freedom of religion. When President Suharto came to power in 1966, he didn't bring an ideological change. He, too, accepted the five principles as the political and ideological basis of the nation.

Religion is a vital part of the Indonesian way of life. Since every citizen is expected to belong to a religion, social pressure to join a recognized religion is strong. But is the Indonesian really free to choose his religion? In August, 1978, the government handed down two decrees (Decree 70 and 77). They have made a strong impact on the life and ministry of the Christian church. Officially, these two decrees were designed to discourage overt proselytism by any religion. But Christians see them as a hindrance to their mission outreach, especially among Muslims.

Decree 70 declares that everyone is entitled to his own faith, and an attempt to convert anyone from one religion to another is unlawful. So tract distribution, door to door and open air evangelism have been officially prohibited. Decree 77 is directed to the work of foreign missionaries, declaring that they are to train Indonesians to take over their task. Time limits, though not specific, have been mentioned.

The Indonesian government is concerned about the rapid growth of the

Christian church. The reaction of the Muslim community to the spreading of the Gospel is feared. President Suharto is becoming increasingly worried about Islam's threat to the basic ideals of the Five Principles. "As Suharto sees it," a government spokesman insists, "militant Islam poses a threat to Pancasila (Five Principles) and the unity of the country." The Minister of Religious Affairs, Lt. Gen. Alamsyah, told Muslims that "the mosque is not the right place for politics."

"The mistake Muslims made in the past," Alamsyah told gatherings in Sulawesi, "was in carrying forward a politically-oriented Islam rather than a

religious-oriented Islam. The government suspected Muslims of being anti-Pancasila while Muslims feared that Pancasila would be made into a religion." "Now," the minister said, "the government has no intention of making Pancasila a religion or subverting religion with Pancasila."

Alamsyah warned Muslims that at the 1982 election Dakhwah (Islam missionary activity) should not be mixed with politics. The Minister of Religious Affairs, it seems, shares President Suharto's fears of politically spiked Islam contesting the 1982 elections.

■ NEXT WEEK — A growing church.

CALVINIST CONTACT

Editor and Publisher
Keith Knight

General Manager
Harry de Vries

Accounting: Helen Van Oostveen
Advertising: Helen Van Oostveen
Circulation: Anje Buma
Design: Jeanette Jensma
Secretary: Deanna Struyk
Typesetting: Laurie Payette
Advertising consultant: Harry Dykstra

Edmonton Editor: Wilma Vander Schaaf
Secretary: Anne Hamming

Contributors
Irwin De Vries
Ralph Heynen
Lynn Miller
Johan Tangelder
Carl Tuyl
Ben Vandezande
John Van Harmelen

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

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Head Office

99 Niagara St.,
St. Catharines, Ont.
L2R 4L3
Phone (416) 682-8311
Office hours: 8a.m.-4p.m.

Edmonton Office

Suite 211,
10020-108 St., Edmonton,
Alta.
T5J 1K6
Phone (403) 423-4949

LETTERS

The merits of Mainse and Huntley St.

Dear Sir:

Please allow me to comment publicly on a few items published in C.C. of July 18.

The letter from Ann Algera on page 5 was beautiful. Time and distance will probably prevent me from meeting this fine Christian woman, but if the Lord permits me to remember her name when we get to heaven, my wife and I would love to meet her.

She rightfully warns against being critical of other parts of the body of Christ, and as such we were all the more saddened by the remarks of Mr. N. Terpstra. In reviewing the book 100 Huntley St., he feels called upon to make some very unloving remarks about Rev. David Mainse.

I presume Mr. Terpstra professes to be a Christian, which means "Christ like." Do you really think this is the way Jesus would speak about one of His disciples, who spends hours on his knees in prayer, every day? A man who is carried by the daily prayers of thousands and thousands of Christian Canadians? Do you pray for David Mainse, or did you pray before writing that report?

Jesus says in Matthew 7: 16 and 20: "Ye shall know them by their fruits." What are some of the fruits of David Mainse?

Every morning he gets up at 5

a.m., and goes to the studio to pray. He reads his Bible every day, and reads it from cover to cover, everything, in one year. He publishes a magazine, which helps many thousands of Canadians to read the whole Bible in one year, not just the "popular" chapters. Every day he is responsible for putting on 1½ hours of Christian T.V., through which thousands have come to Christ. He holds evangelistic rallies, all over Canada, which brings many more into the fold. He is an active member of his local church, and, contrary to what you think, advises people not to stay in front of the T.V. but to get involved in a church of their own (not David's) denomination. He actively builds up the Church of Christ, and has no problem in recognizing and working together with people from many denominations.

Obviously, the Lord is blessing the efforts of His servant David, who will be the last one to claim any of the credit for it.

Do you find it hard to believe that God speaks to His people, either through His Word, or by a small voice inside? - In 1 Samuel 3: 10, a small servant of the Lord says: "Speak Lord, for thy servant hears," and since we believe that God is the same yesterday, today and tomorrow, why would He not

speak today?

Could it be that too many of us have turned it around and say: "Hear Lord, for thy servant speaks." I must also admit that for over 40 years the Lord never spoke to me, or rather, I did not hear it. I was too busy, even though I was a "good" church member. Being "religious" does not necessarily mean being a Christian. In those days I, too, was a bit uneasy about what goes on at 100 Huntley St. and I learned why: It was before I was born again. Is it not ironic that the very men some people like to take potshots at, such as David Mainse, Billy Graham, Jimmy Swaggart, and yes, even Hal Lindsey, were the ones who opened my eyes to the fact that there is more to Christianity than a smile, and what you call "cheap" salvation?

I have never heard any of them talk about any salvation, other than the Blood of Jesus. Cheap? I would not dare say anything like that. 1 Corinthians 6:20 states: "Ye are bought with a price."

Finally, about the quick smiles, the "hallelujahs" and "praise God's." Do you know how many ministers (and laymen) pick out born again Christians? By their smile! Have you read the Psalms lately? Start with 145 and go right through to the end of 150. I don't know anyone, who once

having experienced the glory and grace of God, has trouble with any of these things. Then you will weep for joy when someone you know comes to Christ, and shed tears of anguish for a soul lost forever.

If you have never felt that way, there could be something very, very wrong, and the only answer lies in accepting Jesus, not just as Saviour, but also as Lord.

One last question. Would someone, anybody, who thinks that the men I named above are all wrong, please explain to me why the Lord is blessing their efforts and scores of souls saved, relation-

ships mended, sicknesses healed, and joy and happiness.

If we, of the Reformed faith, are so right in our doctrine, and close to the Lord, why are these things not happening in most of our churches? I just can't believe that the Holy Spirit will manifest His Power through those who are wrong, and withhold His presence from those who are right. And that, I believe, is a rather sobering thought, especially in times when His Spirit is being poured out all over the world.

Yours in Christ,
Robert Anes,
Brantford, ON

Sexual preoccupation

Dear Sir:

The amount of energy currently expended on issues concerning the admittance of women to office and homosexuals to church fellowship indicates the extent of the church audience's preoccupation with sex roles and sexuality. Irregardless of talent, resources and Christian commitment, women are denied office and gays communal acceptance because sexual issues are dis-

torted out of perspective, given precedence and clout in determining who is "fit" for office and fellowship and who is not.

An imbalance in the view of man as God's creation is inevitably produced — too much initial attention is focussed on sexual issues alone, undermining any viable comprehension of man's total being and personhood.

Peter Dykhuis,
Toronto, ON

Help your student children to get settled

Dear Sir:

Young people are on the move. Looking for education, for a job, for travel experience, for adventure, etc.

Is your son or daughter away from home? Living at another place? Please, parents, help the church to minister to these young people. They often fall into a vacuum in the new place. They don't know the people, they don't know the church. They have too much time on their hands and the devil knows how to take advantage of that.

Please notify the church; call one or two persons of that church (the yearbook gives at least three telephone numbers) and urge them to call on them immediately. Give your son or daughter the addresses and telephone numbers found in the yearbook.

In many cases, members of the receiving church are eager to harbour your son or daughter for a short time till they have found a place of their own. Pray with your son or daughter before they leave and pray for them fervently after they leave.

Write a short letter every week, especially in the first few months, and give them a call (cheapest rate 11 p.m. - 8 a.m.). Do not shrug it off with: Well, they are now on their own and can manage very well. The church statistics are quite different. Too large a

percentage of young single persons are "lost" in the first few months away from home.

Young members of the church who stood in the front of your church swearing allegiance to Christ have a hard time often a few months or years later to cope with the "world" after leaving your area. Parents: help! Your son or daughter is alone in a strange place. The first time the pressure of loneliness, of strangeness is heavy. The spiritual well-being of your child is at stake. Bible reading and prayer, unless they are deeply ingrained in the disciplined life of your child, are disregarded. (We find several young and so-called committed members arriving in the new place without a Bible!)

Parents please help the local church where your child went (goes) to save them from "drowning" in the secular world: let them know where to

look for the child of the covenant.

J.W. Bakker,
Hamilton, ON

L. Huizingh A.P.A.

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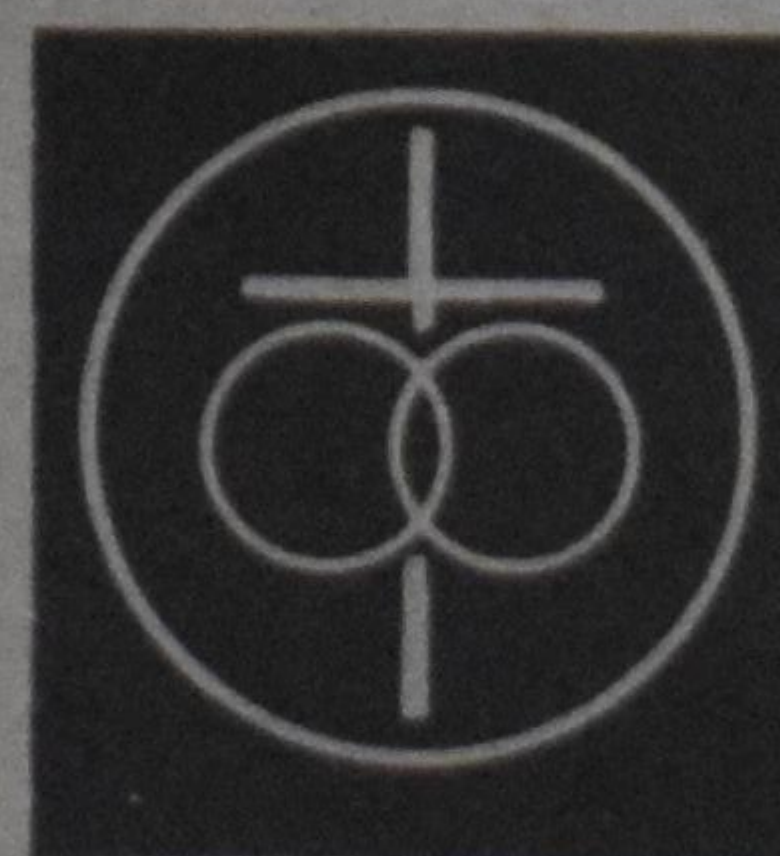
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Church Page

PASTORAL PONDERING

Ten Commandments to enjoy life

1. Organize your time schedule and priorities so that you have daily time for meditation and prayer. Let your work be his work and thus let him carry the burdens. You are only responsible for what has been delegated to us for this day.
2. Enjoy the creation. Open your heart and mind to the beautiful world in which he has placed you. Eat good food in moderate amounts, rest adequately with sound exercise for body and mind.
3. Develop a thankful and joyful attitude towards life. Sing praise to God, be positive about and towards others. Express appreciation and have some good laughs. Whatever you do, don't take yourself too seriously.
4. During times of disappointments and problems, do not lose sight of God's love and care. Learning to lean on him is more than a theology, it must become a practical reality.
5. Rest from your work one day a week besides your day of worship. Do things with the family around house and yard.
6. Spend time with people you love. Enjoy the fellowship and caring love of others.
7. Your time is a gift of God, let him run your life rather than circumstances. Watch out for the tyranny of the urgent.
8. Do something different, learn something new. Be open for new experiences and input from others. Examine all things, hold fast to that which is good.
9. Watch out for escapes and mood elevators. Alcohol, drugs, cigarettes eat away at your energy supply and strength. They can give a false sense of security that all is well. Be alert and sensitive to TV addiction.
10. Identify and develop the gifts and strengths that God has given you and others. Seek more and more to fulfill his will for your life rather than measure yourself with the secular standard of success. Let your life be governed by loving God above all and your neighbour as yourself.

Have a good day today, and tomorrow, and tomorrow.

Rev. H. Wildeboer,
First Chr. Ref. Church,
Calgary, AB

Thanks for helping with the sermons

It is great to be your pastor. If you were to go with me on your day off, you would find me doing all sorts of things: sitting behind the typewriter or visiting a family or person's home, or preparing for some sort of meeting, and at other times, writing sermons.

About that last activity, did you know that you are helping me make the sermons? I don't mean that all of you take turns to sit behind my typewriter, or study the Greek or Hebrew Bibles with me, or read some commentaries. But, I mean your prayers for your pastor, and specifically that he may bring the message in such a way that young and old will meet God and Jesus. But I also mean something else. You prepare the sermons by just letting me serve as your pastor, not only on Sundays but also through the week. It means that you let me know when you, or one of your family, or even a friend who is not a church member, is going to the hospital, even if it is far away; or if you wrestle with certain feelings or ideas, if you are up a tree or need some way to vent yourself, just give me a buzz. I will be glad to make arrangements and come over. But you see, I can only help if I know.

Oh, don't be afraid that you will appear in the sermon on the next Sunday, I didn't mean it that way. The way you help me make the sermons is by letting me in on your daily life, your fears and needs, then I will know better how to bring God's message to you on Sundays.

Rev. P. Sluys,
Chr. Ref. Church,
Salmon Arm, BC

Heart commitment and hunger

Time Magazine reports that after prolonged drought and famine in Western Africa, killing an estimated quarter million people, there now is a drought and famine all over Eastern Africa, endangering the lives of millions of people.

Hunger was the topic of prolonged discussion at our last council meeting, because of the report received from one study committee. Council is well aware that this need all over the world should be kept before us, lest we forget. We should continually be confronted by it, so that gradually we may bring this to account as we function as stewards of what God has entrusted to us, remembering the need of this world as we spend on ourselves and as we are challenged to give.

However, it was emphasized once again in our discussion that we should not speak about this problem simplistically. As if the dying people are helpless victims of forces beyond man's control. Famine is almost always the result of sin. The famine in East Africa is to a large extent the result of corruption, mismanagement, and politics. Sending food is therefore necessary but only a stopgap measure. What the world needs is redemption. What it needs is the gospel. What it needs is to learn to serve, to minister to others. What it needs is to love. What it needs is to listen to our God and to obey. Hunger relief is therefore handing them something to eat, but also giving them the gospel. There is hunger of the stomach, but that hunger is the direct result of hunger of the heart.

Calvary Chr. Ref. Church,
Ottawa, ON

Lord of the dance?

Dear Brothers:
The Consistory of the Emo Chr. Ref. Church was motivated in its decision to allow a dance in the program of the Spring Rally of the YP League by the following considerations:

- Attendance at the rally consists of young people who for a considerable part are not yet committed to the Lord in faith and lifestyle.
- When they leave the inhibi-

PRESS PARADE

tions of home and church they tend to use their freedom for the flesh.

• Previous experience has been that after the rally program they will leave and visit bars, disco halls and shows, engage in drinking and sex in cars, rent motel rooms for parties (and advised by the management that they are no longer welcome because of noise and damage) and return to the homes of their hosts in the early hours of Sunday morning. This includes underage YP with borrowed ID's.

• The Emo YP society and the League, or the Consistory have no jurisdiction or control over the behaviour of young people who are visiting here, outside the rally meetings, church services or the homes of the hosts.

• We are painfully aware of the fact that in every CR church we find that in practice consistory and parents acquiesce in the fact that their young people do attend dances, movies and bars, without disciplinary action against them or their parents by the church. Further, we acknowledge that alternative forms of entertainment and social mixing of the sexes acceptable to the young people have not been successful.

We have commended our young people for their concern regarding these matters and their attempts toward a solution which will include in their fellowship both the seriously committed and the large number of uncommitted in a way which will be a blessing for all.

We also confirm the principle of the young peoples own responsibility before the Lord.

With obvious reservations, the consistory considered the objections against a dance not serious enough to veto this item on the program, especially since the only alternative would be to cancel the rally. As a church with a mission and open doors in this district we feel we cannot afford the adverse publicity referred to above.

The dance will be held in line with the ideas set forth in the Report in the Agenda for Synod 1980, with special emphasis on:

- Disco dancing, rock music and songs with questionable lyrics are not permitted.
- This dance is experimental, and will be reviewed afterwards and the results communicated to the consistories involved.

We ask for your prayers that our young people may be able to discern what the will of the Lord is in this matter.

Chr. Ref. Church,
Emo, ON

If the cap fits . . .

Now that vacation time is upon us do not forget your church budget. Lay aside first that which your love for the church of our Lord requires. There are some among us who are not faithful in their giving and who neglect the words of scripture that "God loves a cheerful giver." The following parable makes a good point:

■ Summer parable

Now it came to pass that, as the time of vacation drew near, a certain member of the church bethought him to cool streams where fish were found, and his children thought of sandy beaches by the sea, and his wife thought of the mountains. And this church member spoke and said: "Lo, the hot days come and my work lieth heavy upon me. Come, let us depart and go where fishes do bite, and where the cool winds bring refreshment and the land is beautiful about us."

"Thou speakest words of wisdom," said his wife. "Yet three, nay even four, things must we do ere we go."

"Three things I think of, but not a fourth," said her husband; "that we ask our neighbours to water our flowers, that we arrange for our grass to be mowed and watered, that we have our mail forwarded. But no other thing cometh to my mind."

"The fourth is like unto the other three, but greater than all," said his spouse, "even this, that thou dig into thy purse and pay the church pledge, in order that the good name of the church may be preserved, that the heart of the treasurer be glad, and that it may be well with thee. For verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And the husband replied, "Verily, thou art noble and wise among women." And he did pay his pledge for the summer.

The treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the good of the church." And it was so.

Every church bulletin?

Evangelism, one for the road

It has been brought to our attention that on weekends, truckers stay at the Fifth Wheel at Waverley with nothing to do on Sundays. The Evangelism committee has received permission to put up a sign inviting these truckers to fellowship with us during the Sunday. If you are willing to share with these truckers, please, contact Mr. P. DeVos or John Van Niejenhuis Jr.

Maranatha Chr. Ref. Church,
Bowmanville, ON

Church News

Christian Reformed

Declined

- to Iron Springs, AB, Candidate Bert Slofstra.
- to Brampton (Second), ON, as second minister, Candidate Bert Slofstra.

Accepted

- to Lethbridge (Maranatha), AB, Rev. Gerrit Bomhof of Mount Brydges, ON.
- to Langley (First), BC, Rev. Martin Contant of Ancaster, ON.
- to Lucknow, ON, Candidate Bert Slofstra.

Released from ministry

The steering committee of the Goderich Christian Reformed Church regretfully announces that Rev. W. Ludwig has been released from active ministerial service in the Goderich congregation, according to Article 17 of the Church Order. Classis Huron and the synodical deputies of classes Chatham, Hamilton and Toronto concurred with this action, as did the synod of the Christian Reformed Church on June 18, 1980.

—Frank Namink, clerk.

New clerk

Hamilton (Immanuel), ON — Klaas Terpstra, P.O. Box 6307, Station F, Hamilton, ON L9C 6L9.

Deacon's secretary

Renfrew, ON — Mr. Jack Hultink Jr., 364 McLean St., Renfrew, ON.

CET gathering

There will be a Congregational Evangelism Training (CET) review and renewal at the Meadowvale Community Church, 2630 Inlake Ct., Mississauga, ON on Sept. 16. This is for all churches in the Toronto area. Persons who have been involved in CET or are interested in it are invited to come, beginning at 7:30 p.m.

Canadian Reformed

New clerks

Chatham (Eben-Ezer), ON — Dr. A.E. Smid, 70 Main St. E., Ridgeway, ON N0P 2C0.

Watford, ON — Don Van Gorkum, R.R.#7, Watford, ON N0M 2S0.

The Camrose Christian Reformed Church Welcomes You!

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God is on the side of the poor of the earth



Indian Orthodox bishops look impressive with Abrahamic beards (they are forbidden to shave them off) and multi-coloured robes. In the third row is Mar Osthathios, a main speaker who pleaded strongly for a class-less society.

by Arent de Graaf

Dr. de Graaf, from Australia, reported on the World Missions and Evangelism Conference held in Melbourne Australia. In this series of four articles for Calvinist Contact he writes about the conference and its implications for the Reformed community.

Let me start this time with a few quotations. First from the discussion paper written for this conference by Zimbabwe's President Canaan Banana (he could not attend):

"To be poor is to have not, to experience lack and deficiency."

"The poor who . . . are the workers, receive an inequitable proportion of the profits from organized production. The punch lies in the fact that the poor lack the power to redress the situation. The majority poor must live by the decisions of the minority capital holders. From the point of view of the imperialist, good management actually means ingenuity in exploiting the poor more subtly and more effectively."

Let us now listen to the official report, "Good News for the Poor":

"In the perspective of the kingdom, God has preference for the poor."

"The coming of the kingdom, thus, is a time of judgment for the rich."

"The judgment of God thus comes as a verdict in favour of the poor. This verdict enables the poor to struggle to overthrow the powers that bind them, which will then release the rich from the necessity to dominate. Once this has happened it is possible for both the humbled rich and the poor to become human."

Who are the poor?

God has a bias for the poor. Yes, our fathers used to say, — and most of them were "small people," not rich or even "middle class" themselves at all, but they are the poor in spirit! Is not that what we read in Matthew 5:3? And when in Luke 6:20 that "in spirit" is not added, surely it is meant there,

too?

Is not the real difference here that of the parable of the Pharisee and the publican? The Pharisee is the rich, who comes to show God what he has, to deposit it all with the heavenly Bank Manager, later, after this life, to get it back with interest! But the Publican is the poor one stretching his empty hands out to God for *gratis* grace!

The great danger of this theology that talks of God's bias towards the poor (the economically poor, that is) as you can read in the quotes above, is that — both those poor themselves, as well as those who side with them on earth politically, say by voting socialist, or by giving money to the Program to Combat Racism, are now made to believe that God likes them simply for that reason. They need no (or: less) forgiveness, no (or: less) atonement for their sin. Do they still have sin, too?

Then the Gospel has become a law again! Albeit a leftist law!

I believe that this criticism is correct — this danger real. But just as real is the danger that we, in reaction, overlook the Biblical truth which in these conference statements comes tugging at our sluggish consciences.

Paul, in 2 Corinthians 8, speaks of the poverty assumed by Christ so that He could make us rich. But the context is the giving of real money to suffering fellow-Christians in the world. The sharing by the members of the One Body.

This whole idea of solidarity ("He became One of us") is a Biblical one given at the heart of the Incarnation. Even though it is true that there things look different from the point of view of the Coming God than we see them in our social manifestos: How much richer were Nicodemus and Zacchaeus from His place than Lazarus-at-the-door and blind Bartimaeus at the gate?

All right, but this Conference could face us, as Jesus did, with the reaction of Zacchaeus to His grace: when he had discovered how poor he really had

been and how rich the Saviour made him, he responded in very economic terms indeed! "I will give back what I took four-fold, and half of all I have goes to the poor." Money for him was no longer the idol-master. He was free to praise and serve God with it and the poor around him heard that song of praise in a way they could not misunderstand!!!

It is this evangelical, free-grace basis for the theology of the poor which did not come through nearly enough at this Conference. And that is, as I see it, a dangerous omission for two reasons:

First, it hardens the poor who, in their revolutionary struggle for bread, lose sight of being sinners before God as all are;

Second, it hardens the well-to-do Christian who, seeing this one-sidedness (maybe even: reading this stuff about this Conference) shrugs it all off, says it's no use giving to that kind of people, just in the same way in which we at times write off social welfare because of the way in which "professional unemployed" abuse such systems.

After all: the Conference is right where it speaks of a total, cosmic, all-of-life redemption and points at the way God the Father of Jesus Christ gave His Old Testament people the kind of laws that, if well applied, made beggars in the Promised Land nonexistent: people were looked after!

If the Gospel is (surely!) no Communist Class-struggle Manifesto, it surely is as far removed from liberalism's selfish ideology: "Each to himself and God for us all." God who created man in His image wants more than just "free enterprise."

He calls us to fight sin, also the sin of idolatry: we can commit with money and goods. He calls us to follow a Saviour who fed the hungry and raised from the dust those that were bowed down: the King of Psalm 72 helping the helpless! If He is the One who made this spiritually possible by bringing us back into reconciled union with His Father, then at least our response may and should be that *literally* we lift up those bowed down and — even if it cost us our last cent, feed the hungry and quench the thirsty and well and truly welcome "proletarians" into our churches instead of so clinging to our cultural patterns that we force them to drift off to Communism where they will die forever.

The poor in the communist world

About the poor in the communist world the statement says very little.

Two men, Rev. Anton Vos from The Netherlands and a delegate from Pakistan, tried to redress this by making the Conference protest also against what the Russians are

doing in Afghanistan. After all, if you are speaking in political terms, you may as well do so even-handedly. But this evoked such an angry and threatening reaction from the Russians (two Orthodox and a Baptist) who even rattled with a possible withdrawal from the WCC, that the Conference hastily retreated! Not a word about this in any of the papers!

Not that nobody cared. This was clear enough in the private discussions over coffee. There was much concern about the way people were robbed of their spiritual freedom in such totalitarian states. It was just the fear that, by driving the Russians out, life for the minorities in their country would be made more miserable still. I think that this is true, though it is a galling thing to see that thus they who shout loudest seem to have their way again.

There is an enslavement, a robbery, that goes deeper than that in which we take their bread from people. But our Saviour, repeatedly feeding multitudes with real bread and real fish, showed He understood what people in concentration camps have discovered, too, that an empty stomach and crying lack of the necessities of life disable people even to hear the message, let alone to listen to it. And the sharing pattern of the early Church in Acts 2 and 4 was one of the strongest ways it showed the world around what Jesus was doing to, in

and through that Body of His.

What does poverty do to people? This loss of dignity on the one, and this loss of understanding on the other side is a painful problem. The poor then do not really belong. You do not talk with them but about them, and at times you send a little money. That is nice for the givers, too: now they have done something about it, soothed their conscience. Then they can throw themselves into luxury with renewed vigour....

"Cold as charity" says a popular proverb. In a way it is one of the most terrible proverbs I know. Charity means "love" in its highest — I Corinthians 13 — sense! But we have made it a way to keep the poor "at arm's length." To stay uninvolved. You don't have to smell a person when you write a cheque in the cool comfort of your office. It is that cosy safety which this conference challenged or tried to challenge.

One delegate asked: "How many of these people here are poor?" He added: "They are not here, either: too busy to keep body and soul together!" Could it be that some of these politically motivated left-wing fighters for the poor are also guilty of this "bandwagonism," this basic un-involvement?

The God of all grace, however, wants to teach His children the true meaning of charity, in the costly, giving, self-giving sense of that word.

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You AND YOUR MIND

by Wally Goossen

Anger

Temper or anger is a besetting sin of the nervous patient. Faced with so much frustration and disappointment in life he or she has developed a short fuse.

Anger and pride are first cousins. When we get angry at someone we assume an attitude of judgment toward that person who has hurt us or has done or said something which in our opinion is wrong.

Take, for example, Max and Minnie.

Max was sitting in the living room with the newspaper. It was after supper and Minnie was doing the dishes. Annoyed at having to do so many dishes she went into the living room and promptly told Max what was on her mind and that if he cared about her he would help her.

Max, however, didn't feel empathy with her. Later he let her know without doubt that he had just come home from work, he was tired and shouldn't have to do a woman's work at home, too.

Max and Minnie both thought they were right and that the other was wrong.

Consequently a dandy argument ensued.

One can sympathize with both of them. But one cannot sympathize with their judgment of each other and the fight which followed. Each claimed to be right and judged the other to be wrong. But who set them up as judges of each other except their own pride and claim to know better than the other.

These temper flare-ups over trivialities make up for a large number of domestic fights and at times leads to divorce.

There is, of course, a time to be angry. Scripture says so. Who can see injustices done and not get angry? And who of us is such a saint that we never get angry?

Max and Minnie would not have fought if they had dropped their initial anger. She might have agreed that he must be tired after a day at work and he might have agreed that she had a bad day at home and it wouldn't hurt to give her a quick hand with the dishes.

On the other end of the scale are the people who cannot get angry or who cannot show their anger.

They have grown up with the idea that anger is sin. Thus they go through life prim and proper and devoid of any vitality and personality.

These people have to learn that anger, too, is a gift from God, part of our personality which he has given us. Anger can be a very healthy reaction at the proper time.

Many people have another anger problem — anger at God. How unfair life has treated them, or rather God. So much suffering and trouble has been their lot that they no longer believe that anything good will happen to them and why, they ask, did it have to happen to them?

And many who have had a "good deal" in life also at times get angry.

Much to the contrary of popular opinion, God is not angry at us for getting angry with Him. Certainly He wants us to give up our anger having expressed it. But He is neither upset nor surprised to see His children angry with Him. They only see things through a glass darkly and cannot see the over-all plan of their lives which He has. Consequently many of the things that happen to them

remain a mystery to them, even a bad twist of fate.

Anger, when it reaches sinful proportions, is ugly. It sets father against son, mother against daughter and friend against friend. Often it incapacitates us and we cannot do the tasks at hand.

When does it reach sinful proportions? After the initial "explosion" is over, in most cases when we nurse our anger, and when we get excessively angry for the situation. On the other hand, we may be upset by an unjust situation in our town and may remain periodically angry for several months or years until the situation is rectified, or we lose interest.

Scripture says of anger, "Be angry but sin not, neither let the sun go down on your anger."

God will show His children when their anger becomes sin. We need not worry about knowing the borderlines of justifiable anger. He will show His children when it is time to let go. We are fortunate indeed that we have a heavenly father who understands us and does not get angry at His children.

PASTORAL COUNSELING

Overcoming resentment

by Ralph Heynen

There are many people who carry grudges throughout life. A young mother who has had many personal problems writes about her feelings. "I must confess that I resent my mother because of the way she tries to dominate my life. At home I was my father's favourite daughter while my mother favoured my older sister. She still shows this favouritism. I dread to have her come to my house since she finds fault with my housekeeping and my way of dealing with our two children. She's always comparing me with my older sister and always in an unfavourable way. We made the mistake of borrowing money from my parents when we were first married and she will not allow us to forget this even though it has all been repaid with interest.

"I know it is not right to live with resentment and I feel guilty about it, but I don't know how to handle this situation. When I start to talk about it there are angry words and it only makes matters worse. My husband tries to avoid my mother whenever he can. Dad is very close to me but he is afraid to interfere since it creates strife in the home. We have thought of moving away to another state but we really don't want to run away. How can a person handle resentment and the guilt that goes with it?"

Resentment is a feeling of displeasure or indignation that develops from being injured or offended. A resentful person often feels that he gets a raw deal in life and is unable to forget about it. Resentment is only a form of anger and hostility. When it is allowed to fester it turns into hatred. When resentment is kept inside it is liable to show itself in emotional problems and sometimes physical symptoms like ulcers and headaches. Resentment

often results from underlying depression or emotional tensions. There are several things we can do to conquer our resentments and hostilities.

The first and the most important step is to ask ourselves, "Why do we resent a certain person?" The woman who wrote the letter did not do a good job of answering this question. She blamed the whole problem on her mother's favouritism of her older sister and she failed to discover what part she had in creating this problem in the family. When a person feels resentful he should bring it out into the open. This woman should discuss this problem with her mother instead of trying to side-step the issue by complaining about mother to her father. I would suspect that this is one of her real problems, that she can talk to her dad about her resentment and this naturally makes things worse. She should talk with her mother and try to straighten it out.

I've often noticed that resentments fade away rather quickly when they are openly and honestly faced in the presence of a third party. Of course, it's far better not to allow resentments to develop. But as a rule such feelings show an immature reaction, a reaction to somebody that has hurt us or that we think has hurt us. In all of our lives, and especially in family relationships, there are times when we do hurt each other. I always feel that in family living you need a lot of grace, the grace of forgiveness.

Nursing resentment involves a person who is always a bit immature because it is an immature reaction to something that brings up hurt feelings. An immature person remembers and stores up in memory all of the past hurts rather than to store up the pleasant memories.

There were two boys brought up in a family where the father was a stern disciplinarian. He placed heavy demands on his children. The one son speaks in glowing terms about the stern training that he got at home. "Discipline was good for me," he said. "We learned to face life and to be strong. Sure, Dad was pretty severe at times, but there were times when we had it coming and this was his way of showing that he did love us because he was stern when he thought we needed it."

But the other son carried his resentment through life because of the punishment that he received at home. He remembers the time when his dad used his belt on him for some infraction of family rules and he resented his dad for this. He remembered how stern his dad could be when things didn't go his way and he still resents his dad for acting that way. He doesn't even go to visit his dad even though his father is now in a nursing home and needs the care and love of his children. But this young man carries his resentments because he is immature about it and he hasn't learned to conquer it.

That's the difference between these two young men. One carries his resentments and he's not going to get over them because he doesn't really forgive his dad, but the other one has learned to rise above the situation and has learned to understand how his dad really felt. He forgave the fact that he was occasionally bruised and received some rather stern discipline.

When we have resentment in our hearts, we're only hurting ourselves. We make the life of the other person miserable too, but the problem is ours, not the person who has hurt us. Whenever we face anger it's always that question, "Who are we really hurting?"

If I'm angry at somebody, does that hurt the other person or am I hurting myself? The problem is really mine. When we become more mature, we don't have to feel angry or jealous or hostile. In fact, we don't want to live that way because part of the Christian way is that we do not live in hostility and anger — we resolve these feelings as we grow up and as we become stronger we can learn to do what God tells us to do: "Let not the sun go down on your anger." If we can work through our feelings as they arise, we keep resentments from building up.

The woman who wrote the letter has obviously not outgrown her childish feelings. In some way her emotional growth has been stunted. I dare say this is also true of the mother who isn't able to sit down and talk about these feelings. For that reason, here are two immature people and they are not handling their situation in a mature way. They're handling it like two children. We've all had unpleasant experiences in life. I can forgive because I haven't always been perfect either. When we take that attitude towards life we're following in the footsteps of Jesus who said, "Forgive us our debts as we also forgive our debtors."

THOUGHT FOR THE WEEK:

Make use of your common sense, but add to your common sense also Christian understanding. All of us need to be understood, particularly those who have some difficult ways to face in life. But one of the ingredients of love is understanding and that's the expression of Christian love that all of us need.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



149. "My pants too?" asked Bumble.

"Yes, of course. Sit down and I'll pull off your boots. That's it."

"B-b-but . . . but . . ." protested Bumble.

"Hush! Just leave everything to me. I'll take care of you. You'll be glad you put yourself in my hands, I assure you. Come on! Now your pants!"

With a great deal of trouble the trusting baker peeled off his wet pants. There he stood, shivering in his underwear. He only half understood what was happening. The pedlar's flood of words completely overwhelmed and confused him. And Baker Bumble was too good-hearted to suspect anything.

150. No, Baker Bumble didn't suspect a thing. The chattering pedlar nervously, hastily scooped up his clothes and boots and hat, which still lay half in the water. Talking excitedly and waving his hands about, he prodded the baker back into the bushes. "Wait here. I'll be right back," he said. As he trotted away with the wet clothes, he called, "I'll get you a blanket." Even then Baker Bumble suspected nothing.

Everything had gone so fast, but the man was doing what was best. So he waited, trying to wring the water out of his undershirt.

The pedlar ran through the woods, down the road, back to Mrs. Bumble and the wagon.

"It worked! It worked!" the joyful refrain echoed through his mind. "It worked! It worked!"



153. She runs. Rounding the bend in the road, she sees the bridge. But where is her husband? Oh, where can he be? Is he lying somewhere? Is he . . . is he . . . ?

"H-h-henry! He-e-enery!" she screams.

No answer. She runs on. Panting and puffing, she reaches the bridge. Still she sees no sign of her husband. Sobbing, again she screams, "H-h-he-e-enery!"

"Over here! I'm over here!" a voice calls out of the woods.

Her heart leaps with fear and gladness. "It's him!" She darts into the woods, runs along the creek. Something white moves in the bushes. A round, blushing face appears between the branches.

"Oh, H-h-h . . .!"

She rips aside the branches. There, shivering with cold, stands her Henry.

154. "H-h-henry!" She's so happy. She doesn't think of complaining or crabbing or scolding. She asks no questions. All she can think of is that she has her husband back, and he's alive. She throws her arms about his neck and hugs him. With tears in her eyes, she sobs, "Oh, Henry! My dear Henry! I'm so glad you're not dead!"

"Dead?" asks Bumble. He stares at her in puzzlement. "Dead?"

But she doesn't notice. She picks up the fallen blanket and wraps it about him. "Come, let's get back to the wagon and get some dry clothes on you. Poor dear!"

151. When Mrs. Bumble, still sitting under the tree on an old blanket, came into sight, the pedlar began crying and shouting, "Missus! Missus! Hurry, hurry! Your husband . . . Help! He needs you!"

Frightened by his sudden cries, Mrs. Bumble jumped up. She saw the pedlar come running, carrying her husband's clothes, his eyes wide with panic. But where was Bumble? What had happened to her husband?

"Wh-wh-what?" she squeaked, throwing up her hands in shock.

"Your husband . . . your dear, beloved husband —"

"What? What happened?"

"He almost drowned . . . in the creek . . . quick . . . come . . . help . . . bring the blanket!"

152. But in all his concern and excitement the pedlar never for a moment forgot his clever plan. He tossed Bumble's clothes into the wagon, grabbed the blanket, pushed it into Mrs. Bumble's hands, and cried, sobbed, "oh, hurry, hurry! Run, run, if you want to save your dear husband. I dragged him up onto the bank, but I'm afraid — Oh, hurry, hurry! Go, go now! I'll . . . I'll . . . I'll . . . be right along. Run, run as fast as you can. Maybe you'll still be in time!"

In time? Was her dear husband dying? Poor Mrs. Bumble trembled from head to foot. She forgot everything but her husband. Oh, the sudden, horrible shock! She raced off as fast as her trembling legs would carry her, dragging the blanket behind her.



155. What about the pedlar? He watched Mrs. Bumble go. "I'm coming! I'll be there right away!" he shouted after her. But his eyes flashed with wicked joy.

"Fools! Soft-headed simpletons!" he jeered silently. When Mrs. Bumble disappeared around the bend, he swiftly leaped onto the wagon, seized the reins, and began whipping the donkey with a branch he had picked up alongside the road. "Giddyap! Giddyap you lazy loafer! Giddyap!"

The animal was startled. What was this? He had eaten, and had been allowed to stand still so long, he had dozed off. Now suddenly someone was beating on his back. Startled, he jumped ahead. But then he stopped in his tracks, refusing to take another step.

156. Was this any way to treat him? He would teach his master a lesson. Stubbornly, he refused to budge.

The poor donkey didn't know that his good-hearted master was standing in the woods shivering with cold and that a very different, a cruel master sat in the driver's seat.

"Giddyap, you lazy lopear!" The blows hailed down on the donkey's back. The man jerked the reins so hard, the poor animal had to go. Faster and faster he was whipped on. Even faster than Mrs. Bumble had run to her husband, the donkey ran the other way. "Giddyap!" The branch broke. "Giddyap!"

As they bounced along the road, something fell off the back of the wagon — the pedlar's bundle, "Giddyap!"

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TRADITIONAL FAMILY BAKING

POPULAR MUSIC

The lukewarmness of "nice music"



Anne Murray... her voice "emanates warmth profusely, but little else."

by Bill Van Dyk

Mr. Van Dyk is a teacher in Chatham, Ontario.

Early rock music was as much a rebellion against other styles of music as it was a rebellion against the materialism and hypocrisy of American middle class society in the late 1950's. Yet by the

time rock music became firmly entrenched as the popular music in America, it had already begun to suffer from the crass commercialization it so vehemently condemned in the older styles of music.

Rock 'n' roll was a youthful rebellion against the niceness and complacency of "popular" music, music which was oriented to popular taste and sold like a commodity. Today, much of rock music itself is packaged and marketed like a commodity, rather than a piece of art. Instead of music with something to say about life, it has become "nice" music: innocent, bland, and (unfortunately) very popular. But, (as I have been asked so many times,) what's wrong with "nice" music?

First of all, what is "nice" music?

To break it down into three aspects: bland singing, bland music, and bland lyrics. The singing is bland because the singer takes no risks; she or he sings quietly, smoothly, even

smugly, within his or her range. The voice lacks a full range of emotional expression though it might express one particular feeling rather well.

Anne Murray's voice, for example, emanates warmth profusely, but little else. The music is bland because searing electric guitar solos risk alienating a certain segment of the record-buying populace. Difficult sharps and flats and minor keys make the song difficult to hum along with. (That is why most advertising jingles are in major keys.)

And it is positively essential that the lyrics say absolutely nothing. The singer must never take sides on any issue or make explicit moral judgments. That is why "nice" music rarely offends anyone.

Most of this blandness is of course calculated to winning the largest possible audience for the performer. "Nice" musicians frequently appear on television talk shows like those hosted by Mike Douglas (who is possibly the worst crooner I have ever had the displeasure to hear) or John Davidson. They usually sing medleys of their "hits" and they are usually referred to as "entertainers" who are in the music "business." If all of this gives you the feeling that they're after your money, you're right. But it is also true that many of these performers really believe that they are producing "great music." This is flatly ridiculous.

What's wrong with nice music? On the surface of it: nothing. And deep down below the surface: nothing. And that is why there is something terribly wrong with it.

On the surface, this music is usually pleasant to listen to, relaxing, undisturbing, morally correct and uncontroversial. But the underlying values of this segment of the music "business" are a disturbing complacency, political conservatism, and crass materialism.

Success is measured in terms of popularity and financial rewards; artistry is measured with records sold. When these singers get together on a television show, they seem to form a mutual admiration society. "Nice" music and its industry glorifies the individual performer whose goal is to become a "star."

Unfortunately many "born-again Christians" (use the

phrase cautiously) with musical talent gravitate towards this style of music. In fact, they are usually indistinguishable from the other performers of this music. They dress the same, wear the same kind of make up. Every hair is in place, every spotlight focussed solely on them. And they fall into the same general tendency of self-glorification. They encourage fan clubs and teenybopper adulation. They issue PR photos with glossy smiles and personalized autographs. But the most dangerous attitude of these artists is that they tend to equate success with moral uprightness and Christian faith, as if a sinner could never make it to the top. Tom Netherton, of the Lawrence Welk show, shows this attitude in his autobiography, *In the Morning of My Life*.

There is also an implicit dualism in the philosophy behind their music. Netherton, as did Elvis Presley, has released both "sacred" and "secular" albums, as if the two had nothing to do with each other.

Does this suggest, perhaps, that Netherton's Christianity doesn't have too much effect on the way the rest of him lives? I get the impression that it doesn't, especially when I encounter a passage in his autobiography in which he describes his immense feeling of satisfaction with the purchase of a pair of \$300 shoes: "Now here I sat, smug as a cat, while a man measured my feet..." He casually adds: "Pat Boone had given me the name of his tailor in Beverly Hills, so now I was wearing clothes stars wore."

The total lack of concern over such extravagance is disconcerting to say the least, especially to those of us who believe that the Christian artist ought to have some kind of integrality, or just plain integrity, in everything that he does.

What I mean by integrality is basically this: that all of a person's activities in life take the form of worship for one god or another. (As Bob Dylan says: "You gotta serve somebody..."). Music is not a "business" but it is, like education and work, a form of worship.

The producers of "nice" music attempt to divorce their products from their religious or political life. This is merely a part of the prevailing myth that religion belongs in one corner of your life and nowhere else. As Christians, we hopefully do not subscribe to this notion. We should not accept "nice" music simply because it is inoffensive: we ought to reject it as lukewarm, and commercial, and bland.

Though rock music itself has become commercial and complacent, a strong tradition

of honesty and integrity survives, especially within the folk-rock tradition. The Christians in rock music generally do not put out nice, easy-listening albums.

Van Morrison's *Into the Music*, for example, is difficult to listen to. It's noisy (joyfully so), brassy and gutsy. But the listener is rewarded with repeated listenings as he begins to understand the way he uses rhythms and instrumentation to express his faith.

Dylan's newest albums also have an abrasive quality that needs time to appreciate. But that abrasive quality comes from Dylan's conviction in his message, and from his uncompromising faith in the validity of his Christian beliefs. It does not seem unlikely at all that the true message of the Bible ought to be utterly disturbing to the world we live in. Someone who homogenizes this message, who portrays it with all sugar and sweetness, does not seem to be doing it justice.

Most rock music, of course, is not "nice." Most good rock music certainly isn't. Yet these same rock artists at least have a certain conviction and honesty to them that, whether we sometimes disagree with them or not, is at least preferable to the lukewarm blandness put out by "nice" musicians.

Bruce Springsteen, Jackson Browne, and Neil Young, though not Christians, often have something very worthwhile to say about life in the late 20th century. Springsteen struggles with big city alienation and tension, Jackson Browne with loneliness and melancholy and decaying relationships, Neil Young with the complexities and ambiguities of love.

While not necessarily agreeing with their views on these matters, we can at least appreciate that they have thought deeply about them, and that they do not compromise or soften their conclusions to make them acceptable to a larger audience.

In their songs we find condemnation of the shootings at Kent State University in the late 60's, rejection of the push towards unlimited nuclear power plant expansion, compassion for the uneducated, alienated youth of the huge suburban wastelands in our huge cities. Nothing approaching this kind of insight and understanding can be gleaned from the albums of Barry Manilow, Anne Murray, Helen Reddy, Ray Conniff, or Lawrence Welk. Nothing at all.

I suppose that when it comes right down to it, there's not much wrong with listening to "nice" music. But it seems that there is not much right with it either.

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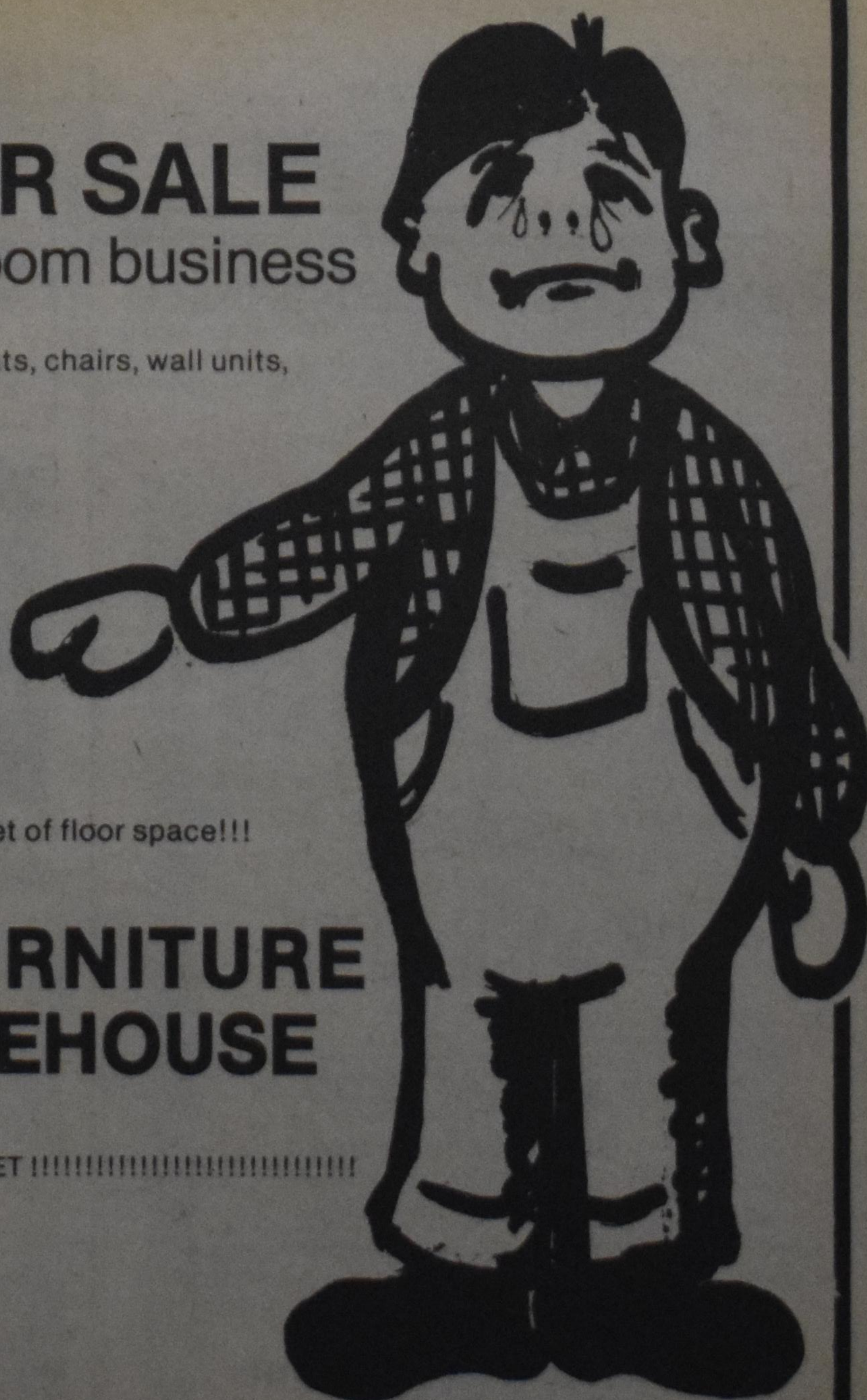
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Crime and the catechism

by Arie Leder

Rev. Leder is a missionary in
Puerto Rico.

About 17 members of the Christian Reformed Church of Valle Arriba Heights in Carolina, Puerto Rico had gathered for the weekly study session that Wednesday night, July 9th. We had just begun our study of Lord's Day 2 of the Heidelberg Catechism. The introduction to the lesson dealt with ways of avoiding the biblical accusation of man's sinfulness. We were discussing the theory that states that man is not bad in himself but that it is his environment that spoils him.

In Puerto Rico the social environment can be debilitating. Large public housing projects are the scene (and source) of much criminal activity and drug trafficking. It is often argued that massive financial aid will resolve the social problems. Many of the poor in Puerto Rico receive help from the U.S. government; about 60 percent of the population receives food coupons. There are many complaints of abuse, of laziness. Although the aid is necessary for some, in itself it has not solved Puerto Rico's woes. The crime rate is rising, especially personal assault; people are afraid to walk the streets and stay home firmly barred in behind the *rejas* (ornamental bars over

windows, doors, carports).

As we were discussing the environmental escape two young men walked into the church. This was nothing extraordinary in itself. The door is always open and people often walk in and sit down, listen for a while and leave. I was about to greet them when one of them, almost at the front, pulled a revolver and said: "En el piso! (On the floor!)" The atmosphere of reverent study was gone, replaced by an icy silence. Fear. Fear because we all knew that recently people had been shot and killed simply for saying that they did not have any money. With such thoughts running through my head, I sat down. No time for dialogue. They wanted money and gold — off came several necklaces, a watch and rings, including my wedding and class rings. My vision somewhat diminished when I was asked for more money; they left me alone. "En el piso!" We did. They left. Thank God!

Crime in catechism class! The teaching for the evening had stopped eons ago, but the lesson of Lord's Day 2 was well learned: by nature man hates God and his neighbour and breaks God's law in word and deed. Not money, not human concern, nor housing projects for the poor can solve our society's problems. The solution begins with an escape from sin's destructive power

effectuated by God's love in Christ through the power of the Spirit. We thanked God for His providential care: no one was hurt.

Now we must deal with the after-effects as they touch the life of the church. This event may lead to a decrease in attendance at church services and Bible study just at a time when they were growing well. From an average of 7, the Sunday evening service attendance has grown over the past year and a half to 25, and the Bible study from 6 to 17. Many women come without their husbands who may now forbid it. This little church is growing in fear and knowledge of the Lord and I do not doubt that it will continue to grow. But people are scared. Crime in Puerto Rico is not like the violence in Central America but the pressure is similar — it breeds a fear that can be a stumbling block to the church's testimony. Pray that fear may not dominate, that the husbands may come with their wives instead of forbidding their attendance, that the work of the church, much of which is done at night, may not be hindered.

Our danger was real but short-lived. Personal assault is not quite the same as political revolution yet its root is the same: rebellion against God. No amount of money or social change will change the hearts of men, women and children, except through the Spirit's renewing power. That is the word of the Lord which the church proclaims, and must continue to proclaim in spite of the pressures to the contrary. The robbery was, I hope, a unique teaching and learning experience. On the other hand, the experience drilled into us that the catechism is up to date as a biblical analysis of man's basic problem and as a confession of our only comfort.



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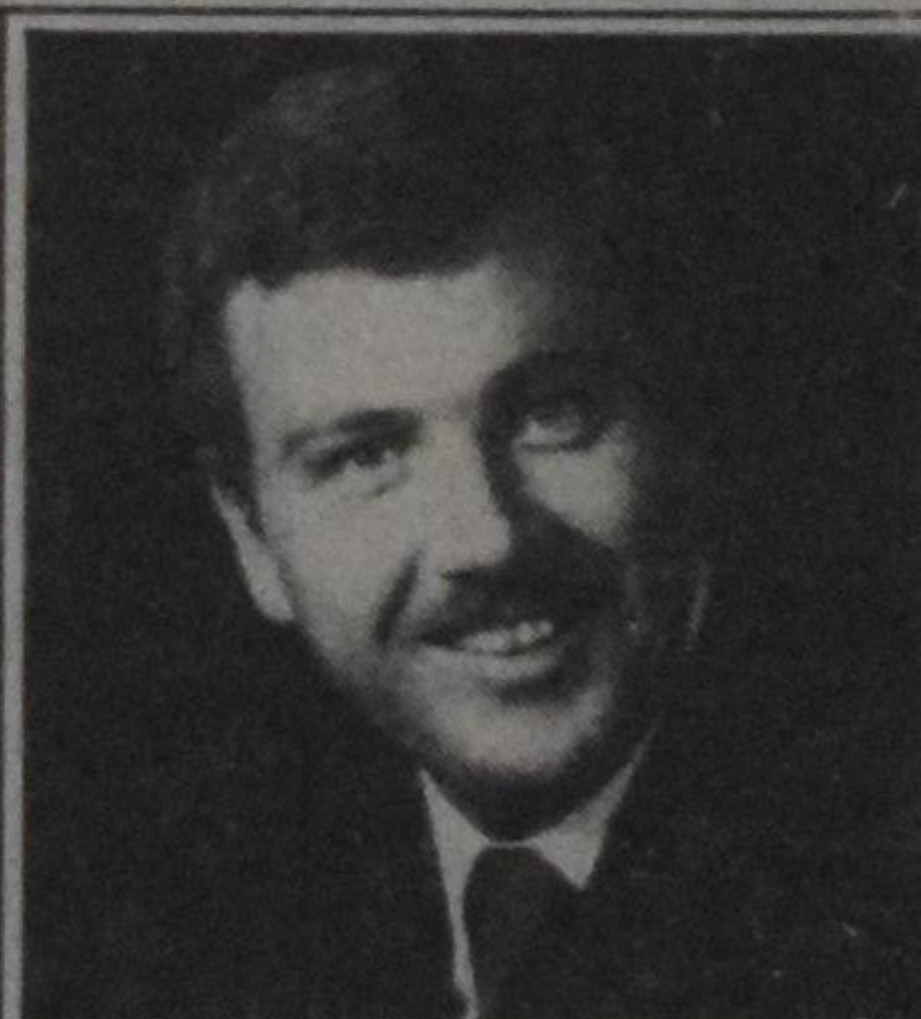
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by Wilma VanderSchaaf
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Church is for kids, too

by Harry A. Van Belle

Dr. Van Belle is the director of Bethesda Cascade Canada, a Christian counseling agency in B.C.

ii Last year was the Year of the Child. And even if it is a bit late, it seems appropriate to reflect on the place of this child in our Reformed denominations. More specifically, I want to reflect on the place of the child in our worship service. How much of our worship is directed to children? What, if anything, do they contribute to the way we worship each Sunday? Is church for adults only or is it for kids too?

Big words, little people

Not long ago my twelve-year-old daughter seemed to be having a problem in church. The minister had just an-

nounced the collections and she was frowning down at her hands in which she held a quarter and a dime. She looked up, caught my glance and whispered: "Dad, what's the benevolence fund?" The collection plate was already approaching our pew, so I quickly whispered back that it was "for the poor." "Oh," she replied, obviously relieved, "then I'll give my quarter to the benevolence fund." A big word was made smaller which allowed her to choose, and thus to participate meaningfully in a part of the worship service. That incident set me thinking about big words in the church and what they do to little people.

We sang several hymns that morning. One of them was Psalter Hymnal #423: "Deck thyself my soul with gladness. Leave the gloomy haunts of

sadness."

Another was Psalter Hymnal #429, which includes such phrases as "the wrecks of time," "its head sublime," and words like "woes," "luster" and "bane." I wondered whether my daughter really understood these hymns and many others like them and it seemed a bit easier to understand why she sometimes does not sing along.

We also had infant baptism that morning. This part of the worship services deals particularly with children and thus would seem to be of greatest importance to them. Infant baptism is my favourite sacrament because it reminds me of God's covenant promise to me and my "seed," but I wondered how much of this sacrament my "seed" had understood.

Turning to the first page of the form for infant baptism I noticed it contains such ten-dollar words as "impurity," "signified," "admonished," "purification," "incorporating," "sanctify," "imparting," "assembly" and "indubitable."

These hardly seemed to be words that kids could know but just to be sure I asked my (bright) ten-year-old son at home for their meaning. He knew the meaning of two of these words: "impurity" which he identified correctly as "not clean," and "assembly" which he said was "like when you assemble the parts of a model airplane," but he was at a loss to explain what model airplanes have to do with baptism.

I turned to the second page of the form and discovered to my surprise that it contains, among others, a 15 line prayer all rolled up into one sentence! For a group of words to be a sentence, I remembered from my school days, it must have a subject, a verb, and an object. So I went hunting and found them tucked away in the middle of the prayer, three little words: "we beseech Thee." These three little words form the grammatical heart of this prayer. The rest of the words are skillfully employed modifiers and qualifiers. I could not help but marvel at this grammatical masterpiece. But I also wondered sadly how much of it made sense to my twelve-year-old.

What do all these big words we use do to our children as we worship the Lord together? That question sent me back to an experience I had many years ago. While studying at Calvin, I very briefly joined a literature and poetry club on campus. Coming from Dutch immigrant, backwoods Ontario, I never really had much exposure to "the fine arts." But I figured that an extra dose of "culture" would do me some good. So for a while I religiously attended the meetings and faithfully mouthed words like "rhyme," "meter," "plot," "climax" and

the like. But I did so mostly "out of custom or superstition" because I really did not know what all these terms stand for. In a word, I was totally out of my depth.

My most vivid memory of that experience is of the painful realization one night in the middle of a discussion that I did not belong there. I felt alienated. Rather than own up to the fact that my sense of alienation was due to my ignorance of the subject, I decided instead that literature and poetry were boring anyway and quit coming. To think otherwise would have been much too hard on my fragile ego.

Many children, I notice, especially young people, tend to describe the church service as "boring," and I cannot help but wonder: Is that because they, too, feel out of their depth in church? Do our big church words alienate out little people? For some, at least, this would seem to be the case.

Recently a wayward, teenage son of the church was sent to me by his worried parents for counseling. There appeared to be many problems but one of them was that he no longer attended church. When I asked him why he quit going his answer surprised me. He said: "I have always had a hard time in school, so I finally figured out I am not the brightest, see. And when I go to church, the minister uses these big words, and I lose him after the first sentence of his sermon. That makes me feel like a dummy in church, so I don't go no more." A confirmed case of big words alienating little people.

The uncomfortable pew

The possibility that kids turn off on church because of big words worried me enough to talk about it with another member of our congregation. He readily confirmed my suspicion that most of what goes on in church is above the heads of kids. But he also said that I was not to worry. He explained that I had it all wrong. You don't take kids to church, he said, to help them understand the worship service. You take them to teach them to sit still and listen. You take them to church when they are young to teach them a habit, so that in later life it will be their custom to go to church twice on Sunday. I could not argue with this brother. Unlike mine, his children are all grown up and appear to attend church faithfully twice per Sunday; an admirable record!

But his reply sent me back 35 years to when I was a child going to church. I have some fond memories of those times in church sitting close to dad feeling the rough texture of his overcoat against my cheek. These were times of quiet daydreaming, interrupted only by dad's body jerking itself upright from time to time when his head with its closed eyes

would nod too deeply in agreement with what the minister was saying.

Then there would be peppermints to chew on and a renewed period of peaceful meditation, with the voice of the minister sounding like distant thunder in the background. I felt safe there, safe in the ritual of twice-weekly walks to and from church, safe in the same slow, whole note singing of psalms, and safe in the hearing of lengthy sermons every Sunday anew. My times in church were like reoccurring periods of certainty then, in what was wartime Holland.

But not all was sweetness and light. There is also the memory of those awfully uncomfortable church pews, with their backs uncomfortably upright and their seats protruding outward at a sharp, ninety-degree angle. No quarter was given to comfort in that church, presumably to make sleeping in church impossible. I also remember with envy, however, how grownups were allowed to sit on, and lean against, home-made cushions, while we youngsters were made to plant our skinny behinds and bony backsides on hard, unyielding wood.

I thought that grossly unfair and remember vowing that my grownup church, later, would have upholstered chairs instead of wooden pews. In short, if sitting still in church was what we youngsters had to learn, it was not made easy. To master the art was indeed a challenge for me, especially considering the size of my body in relation to the size of the pew.

These were clearly grownup pews and my legs would always dangle in mid-air if my back was to lean against the back of the pew or I would have to sit at the edge of my seat to be able to place my feet on the floor for rest. Both of these positions were very tiring and I could never maintain them for long. Hence I was constantly shifting from one position to another.

Needless to say this brought periodic jabs in my side by my parents and angry whispers to "sit still." Nevertheless, based on this experience I can assure the youngsters of today that it is possible to learn to sit still in church. It just takes practice and perseverance. Eventually you do become insensitive to the unpleasant feeling of your legs going to sleep on you. Just

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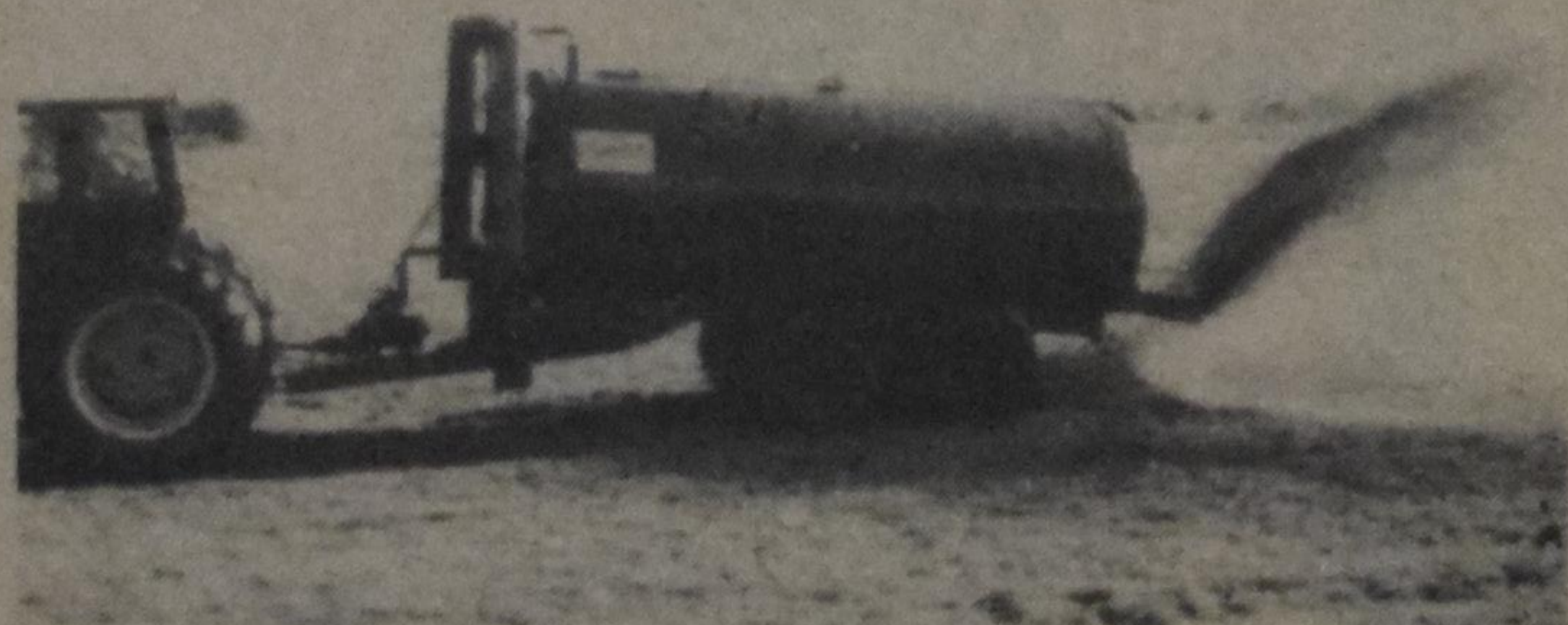
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be careful, however, when you stand up for the singing part after the sermon.

■ The Communion of the Saints

But back to the problem. If kids were not meant to understand what goes on in church, and, if the intent of their presence there is strictly to learn to sit still and to acquire the habit of twice weekly church attendance, then their place in the worship service is limited indeed. This would seem to imply therefore that church worship is an adult affair in which kids are mostly ignored or at best tolerated.

That somehow goes against my sense of Reformed worship. Our peculiar emphasis on the covenant naturally makes us think in terms of families rather than individuals. This is evident from the fact that our church rolls list the size of a congregation in terms of the number of its families.

It is also evident from the fact that we attend church as families, mom, dad, and the kids. We do this because, unlike our more baptistic brothers and sisters, we confess that the covenantal promise comes to believers and their children, which makes children indispensable partners in the communion of the saints. We believe that they are full participants in the covenant of grace and therefore we believe that they belong in church.

But we also believe that they are there as children and not as adults. This, too, seems to be implied in our emphasis on family worship. The fact that we practise child baptism but adult communion seems to point in the same direction. Parents and children are equal in that young and old alike are children of God and therefore all are members of God's family. Yet within that family we clearly distinguish between adults and children. Thus, our Reformed style of worship recognizes in principle that children have their own peculiar place in church.

■ The nurturing side of worship

Children are present in church as children. What are the implications of this fact for the way we worship as adults? Generally speaking, children are present in the whole of our lives as recipients of our nurture. They are with us to be raised by us. That is what it is to be a child. A child needs nurture, that is: protection,

support, training, education and correction, until such time as when he can fend for himself.

We know this intuitively in our home lives. There we structure our lives with them in mind and think nothing of it. We buy our homes, choose our food and schedule our day with them in mind. In all our deliberations we reckon with "the kids." In our church life we do the same. We have Sunday School programs, Calvinette and Cadet programs, Catechism classes and Young People societies.

However, when it comes to the worship service, the heart of our being a church, we don't do so well. In church we expect our kids to sit still and listen while we worship. We expect them to be seen but not heard and treat them by and large as marginal participants in the way we adults worship God. In church we neglect the nurturing side of worship. Thus it seems, then, that we have to learn again to praise God with our kids in mind.

By definition, children need the attention of adults. Our church recognizes this confessionally with its emphasis on family worship. Thus we can hardly remain Reformed while ignoring our kids in church. Yet it seems that this is our practice and our benign neglect of them when they are young may well alienate them when they are older. Often you can see it happening. Sooner or later they begin to skip church and before long they become church drop-outs.

There is an optimistic note in all of this. When kids drop out of our church they do not necessarily drop out of Christianity. For one thing, many drop-outs I know fend for their down-and-out neighbour with much more zeal than I can seem to muster. Moreover, they do it with a left-hand-not-knowing-the-right humility that puts me to shame. Thus, it seems rather that they object to the way we worship and no more. Yet that in itself indicates that they feel themselves aliens to the Reformed family of God. Quite possibly through our neglect of them as kids in church, they failed to learn that they belong there.

■ The example of the little ones

If this is what we are doing to our kids when we ignore them in church, what are we doing to ourselves? Chiefly, if we keep on treating our kids as annoying interruptions in the way we worship we shall never learn from their example. If I read Matthew 18 and other passages correctly, then children are present among us as examples of what in essence it is to be a Christian. They are the little ones among us whose vulnerability teaches us what it is to be children of God in a world full of big words, uncomfortable pews, and

religiously offending adults, who pretend to be able to live their lives as if they have no need of God the Father.

Never shall I forget that one Sunday morning in a former congregation. We were singing our once-weekly children's hymn and by chance I happened to glance at the elder's pew which in that church was placed up front, over to the side for all to see. It was not easy to be an elder in that church on Sunday morning. Nothing of their worship behaviour, or lack of it, escaped the notice of us common members. They were on display. Yet there they were, twelve strong, man for man a pillar of the church singing with gusto and abandon:

Jesus loves me, this I know
For the Bible tells me so,
Little ones to Him belong,
We are weak, but He is strong.

They were very vulnerable at that moment. Someone might have smirked and said, "Look at them! Grown men singing little kiddies' songs!" But I loved them dearly for it and I remember thinking: If God can bring out the child in such stern church fathers as these, then our church has a future.

The point is, our children teach us, by their example, to become little ones of the Lord, also in church. By their example, they safeguard our style of worship from becoming sour-puss straight or well-polished prim and proper. But that safeguard is gone if we don't allow our children their rightful place in the worship service.

■ Parables and "God-talk"

There is another reason why kids are indispensable to the worship service. Over the years I have come to believe that we don't really know anything until we can teach it to others. More radically I have expressed this same conviction from time to time by saying: "If you can't teach it to a child it isn't worth knowing." Perhaps, like me, you have caught yourself at one time or another mouthing some very familiar phrases: 'the Kingdom of God,' 'by grace through faith,' 'to the honour and glory of God,' etc. And perhaps you have suddenly asked yourself: "What am I saying? The words are familiar but I don't really know what I am talking about!"

This happens to me on occasion, particularly during prayer. At such times I find it helpful to ask myself: How can I explain this phrase to my children so that they will understand it? I have found that as I do this, such phrases suddenly take on much more meaning for me as well.

I expect that the same would happen in church if we took the nurturing side of worship more seriously. It would eliminate much of our present "God talk" and would make the worship service much more meaning-

ful. Here again attending to our kids does not distract us, but rather enhances the way we worship as adults.

How to implement nurture in our present style of worship is no easy matter. Fortunately, the Scriptures themselves give us some guidelines as to what nurturing worship might entail in the form of Jesus' parables. These parables are simple, concrete, and to the point. A child can understand them. Yet they deal with matters of profound importance, the depth of which our man-made, theological, God-talk phrases cannot even begin to describe. Really now, what better way can we find to distinguish heaven from hell concretely than through the parable of the rich man and Lazarus? Or how can you more clearly explain "saved by grace" than through the

parable of the Prodigal Son? Each of these parables describes a deep truth, fully worth knowing, yet in a manner that children can understand. Perhaps if the whole of our worship took on the character of a parable, all of us, including our children, would be better off.

In this year after the Year of the Child we do well to (belatedly) restore our children to their rightful place in our worship service. In the family of God they are present among us as children. As such they function as our examples, our parables. We can learn from them to become God's little children. As children they are also present among us for us to nurture. In church we nurture them by praising God with them in mind. The faithful exercise of that task cannot help but bring us adults closer to God, our Father.

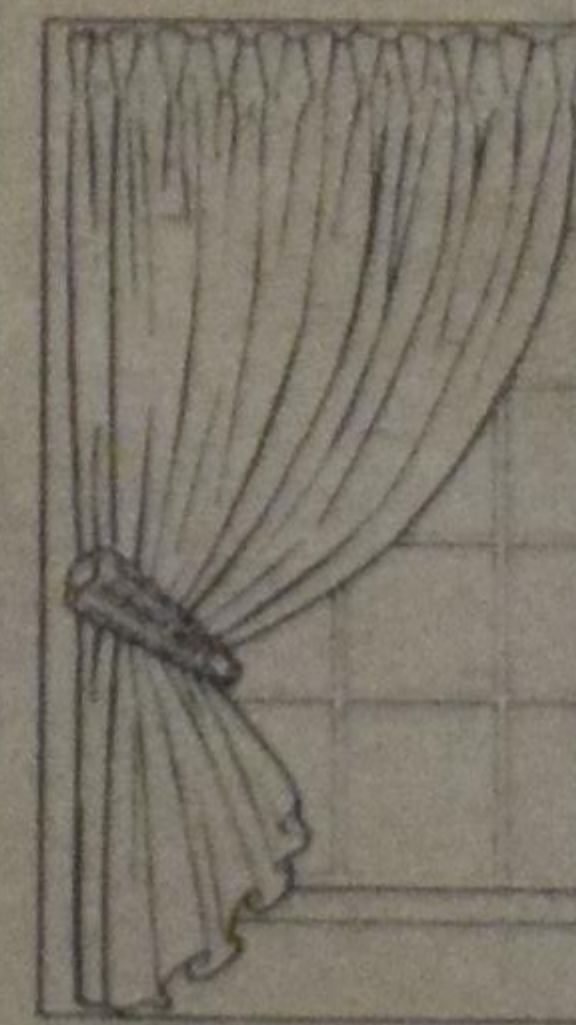
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Minister's wife trying to be her own person

by Joan Huyser

What is it really like to be the wife of a Home Missionary? What problems and challenges does the typical Home Missionary wife face? Does it take any special qualities to be a Home Missionary wife? These are some of the questions I had before talking with Marcia DeVries.

Marcia is married to Rev. Bill DeVries, Home Missionary pastor of Cold Springs CRC in Baldwinsville, New York. Marcia says that the one thing every Home Missionary wife needs is flexibility. "You have to be able to adjust to all kinds of people and communities. For instance, our first church was Ann Arbor (Mich.) CRC. Ann Arbor is an exciting community, and our church was full of University of Michigan professors and talented musicians. In 1976, when Bill got the call here, Cold Springs church was small and struggling. The church and parsonage were set in the middle of a cornfield — quite different from Ann Arbor or Chicago,

where I grew up. But I've always dreamed of living in the country, so this looked good — relaxed and calm."

Aside from the need for flexibility, Marcia sees "no such thing as a typical Home Missions wife or church. From attending Home Missions conferences, we see that a Home Missions church has to be adaptable to its community. Since there are all different kinds of churches, pastors and wives." Her comments on family, church and other interests show that Marcia emphasizes persons rather than stereotyped roles.

For instance, in some families, the father expends most of his energy on his job, leaving the care of the children almost totally up to the wife. In the DeVries family, however, Marcia says, "Bill and I feel very strongly that family is first. Today's society is so busy, and a pastor's life is also very busy, but we try to reserve one night a week for ourselves. And we try to leave Saturday night for the family. Maybe it's nothing more than making pizza and playing games with our daughters, Heather, Cori Jo and Rachel — but we have a lot

of fun together."

Her loving relationships with her husband and daughters renew Marcia with energy to reach beyond her family to church activities. She is one of the regular organists. Every Thursday, about sixty-five children in grades one through six come from the school across the street for release time, an hour of song and religious instruction. Marcia leads children's singing. She says, "Lots of these kids don't even go to church. They go home singing the songs they learn in release time. They like the songs so well that sometimes their parents ask for the music."

Marcia also helps make banners for the church sanctuary, serves on the church worship committee and participates in ladies fellowship. Recently she began to upgrade the church's library. "We had a teeny two-shelf library stuck in a corner. No one used it. I worked part-time at a local bookstore. When my boss sold out to a buyer who didn't want the Christian book section, I got the chance to buy lots of Christian books for the church library at a substantial discount."

Although Marcia is very involved with Cold Springs CRC, she explains, "I don't relate to the congregation in an 'official' capacity. Bill is the official pastor. I'm a lay person,

a pew-sitter. I want to minister because I'm a Christian, not because I'm Bill's wife. I just meet needs as a person, not as the Reverend's wife."

One reason Marcia emphasizes that she is a lay person is that she and Bill want to see the church "become a very viable self-sustaining church. Since we've come, the church has grown from 15 families to about 22 families, with three or four regularly visiting families. The lay people are taking on more responsibility. This coming January we will have the excitement of moving into Stage 2 of church development. We will elect elders and deacons and become organized. Our church has so many concerned Christians who are willing to work and are open to ideas and growth. Less than half of them are native CRC, so we have a real neat kaleidoscope of people, ideas, and occupations."

For this same reason, Marcia resists being cast in an official capacity. "I don't want the church to depend too heavily on me. I don't like to feel as if I'm running a one-woman show, because I think a church functions better with lots of lay participation. Nearing our first autumn here, I asked a church woman when Ladies Fellowship would start. She said, 'Whenever you're ready to start it, honey!' So we limped through a year of my leadership. But at the final salad supper, I spoke on spiritual gifts and asked others to take on the responsibility. Some ministers' wives feel very comfortable in a leadership capacity. But at this time, I have no desire for that kind of role."

No doubt Marcia echoes the feelings of many women when she says, "I need more than church and home in my life. I've always been very sensitive to

not losing touch with the outside world. For instance, I've worked in several bookstores since leaving Trinity College. In Ann Arbor, I helped a friend start her own bookstore. Our present town, Baldwinsville, is a rural community, but it's only fifteen minutes from Syracuse and lots of job opportunities. Until it closed in April, I worked part-time in a nearby bookstore. I enjoyed my day away from the house, the kids and the phone. Bill did paper-work at home and cooked. It was so wonderful to come home to a cooked meal. Working in the bookstore got me interested in upgrading our church library. I especially love children's books and good illustrations, so our family reads lots of books together.

"I've enjoyed working in stores and offices, but I definitely want to go back to school. I earned a liberal arts certificate from Trinity Christian College (then a two-year college), and now I'm interested in a degree in the areas of art or music or possibly management."

Talking with Marcia made me see how important it is for churches to recognize pastors' wives and Home Missionary wives as persons rather than as products of the same mold.

Marcia says the pastor and his wife have a responsibility, too: "They should let the church know what to expect. They should ask questions to make sure everyone understands whether or not to expect a team ministry. But most churches are understanding. With a little practice, they'll get it straight. For instance, here at Cold Springs, with a little understanding on both sides, things worked out fine. Most people don't think of me as the pastor's wife. They think of me as Marcia DeVries."

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Doctorate for Van Belle

Harry Van Belle of Langley, BC received his doctorate in psychology from the Free University of Amsterdam. During a promotion ceremony he defended his dissertation entitled *Basic Intent and Therapeutic Approach of Carl R. Rogers*. It was published in book form by Wedge Publishing Foundation. In his book, Dr. Van Belle argues that no therapeutic approach is value free, but that it inevitably operates from out of an underlying view of man or basic intent for man.

He demonstrates his thesis by a thorough study of the writings of Carl Rogers, who is the founder of client-centred therapy. He shows how Rogers' view of man relates to his view of therapy, personality and interpersonal relations and in the process he also illustrates

the fruitfulness of investigating schools of therapy in this manner.

Two other theses also defended during the promotion may be of interest for the readers of C.C.. The first states that: "The nurturing side of worship is neglected in the Christian Reformed Church." The other reads: "Unless the government of Canada pays more attention to the plight of the aged, it will soon have to contend with a Senior Citizens' party which will collectively pit the interests of those advanced in years over against those of the younger generation."

Dr. Van Belle resides with his wife and three children in Langley, BC and is the director of Bethesda Cascade Canada, a Christian centre for psychotherapy.

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New strategies developed for world evangelization

PATTAYA, Thailand — Widely different fields for evangelism, from secularized cities to the jungles of animists, from Marxists to refugees, from Hindus to Chinese, were subjects discussed at the Consultation on World Evangelization (COWE) which has just concluded its ten-day meetings here.

The work of the 17 groups (Mini-consultations) that formed COWE had really begun as much as a year and a half earlier. Preparatory materials had gone out to hundreds of study groups which formed the basis of deliberation for the 650 official participants from 87 countries. For the group on "reaching secularists," for example, two Scandinavian theologians had prepared an initial report which was adopted as the starting point of their Mini-consultation.

The Mini-consultation studying the people living in inner-city conditions, grappled with the claim that God is biased in favour of the poor. They compiled an exhaustive list of Biblical references to poverty as a basis for private study by those who read the report. "To try to dodge any word about the poor," it notes, "is like standing under an avalanche, confident in our ability to duck." Its conclusion was that God is biased to justice, and that it is the world that is biased against the poor in its constant injustice.

Another Mini-consultation looked at opportunities for evangelism among the world's vast Chinese populations. Its report notes that today at least 22 former protestant church buildings had been reopened for public worship in mainland Chinese cities since 1979. Up to 2,000 weekly worshippers are reported from the church in Shanghai, and house churches have existed in every province in China throughout recent years in much larger numbers than was previously believed.

"All China ministries," counsels the report, "should be conducted in closest cooperation with believers in China. Those engaged in China ministries should also be sensitive to the danger of subverting them by financial inducement that would bring a mixture of double-mindedness and time-serving along with the erosion of personal integrity."

There was a healthy ferment as people of so many races and cultures gathered together in

meetings, over meals, and in the corridors. Differing emphases made their presence felt. Women participants noted that the gathering was preponderantly male — not least because of the limited place of women in the home churches. Leighton Ford, Chairman of the Lausanne Committee for World Evangelization (LCWE), affirmed at the closing meeting of the Consultation that the cause of evangelization would be richer if the resources of Christian women were utilized more fully.

A call for a new emphasis on social action, signed by about one-third of the participants, encouraged LCWE to continue with plans for a Consultation to consider the inter-relatedness

of "What Shall They See?" As Christians work through this Consultation's theme of "How Shall They Hear?"

"What a privilege to know that we are being led by God, to know that we can expect His triumph," Ford told the concluding gathering. "No matter what the soil, we are faithfully to proclaim the Gospel in word and deed, not as peddlers but as those who speak as sent from God. We should have a sense of expectancy."

Boarding buses for the three-hour journey to Bangkok Airport, the 875 Christian evangelical leaders had heard the challenge, had considered strategies, and had pledged their commitment. They also had three billion unreached people.



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De rechten van de mens in Canada

door Marcus Van Steen

(Canadian Scene)— De politieke, sociale en economische rechten van alle Canadezen zijn vastgelegd in de Canadian Bill of Rights die bij Koninklijk Besluit van 10 augustus 1960 is goedgekeurd. Deze wet werd door Eerste Minister John G. Diefenbaker, die hem geïntroduceerd had, als de grootste prestatie van zijn regeringsperiode beschouwd.

De heer Diefenbaker, wiens voorouders Duits en Schots waren, werd in 1895 in Ontario geboren, maar verhuisde met zijn familie naar Saskatchewan toen hij 8 jaar oud was. Op een afgelegen boerderij groeide hij daar op en hij beschouwde zich altijd als een lid van de multiculturele gemeenschap van Canada.

Na zijn opleiding tot advocaat, ontdekte de heer Diefenbaker al heel snel in zijn praktijk, dat veel van zijn cliënten niet op de hoogte waren van allerlei rechten die mensen, die onder het systeem van Engels burgerrecht waren opgeroep, als vanzelfsprekend aannamen. Hij nam zich toen stellig voor dat hij aan de Canadese wetten een handvest zou toevoegen dat aan Canadezen bepaalde fundamentele rechten zou

garanderen, onafhankelijk van hun overtuiging, geloof, ras of huidskleur. Die beslissing inspireerde de heer Diefenbaker er toe te trachten om een regeringspositie te krijgen. Zijn eerste poging daartoe, in 1925, faalde, maar vier verkiezingen later, in 1940, werd hij toch als lid van het Lagerhuis gekozen, als een van de kleine groep Conservatieve leden.

De Conservatieve Partij was in die tijd nogal ontmoedigd door al te veel jaren in de oppositie. Gedurende de 17 jaren die op zijn verkiezing volgden, deed de heer Diefenbaker zijn best om zijn partij nieuw leven in te blazen, en in 1956 werd hij daarvoor beloond toen men hem als partijleider koos. Het jaar daarop leidde hij zijn partij tot de overwinning, zij het met een minderheidsregering. In 1958 kwam hij echter opnieuw aan de macht met de grootste verkiezingsmeerderheid die ooit door een Canadese regering gewonnen is. Twee jaar later zorgde hij voor goedkeuring van de „Wet tot erkenning en bescherming van de rechten van de mens en fundamentele vrijheden die aan alle Canadezen toebehoren, onverschillig van welk ras, nationaliteit, huidskleur, godsdienst of geslacht zij zijn..”

Behalve dat de wet aan elke Canadees volledige vrijheid van spreken, godsdienst, vergadering en vereniging garandeert, is er ook in besloten het recht van iedere staatsburger op het volledige rechtsproces. Andere voorzieningen zijn bijvoorbeeld de verzekering van individuele vrijheid en de veiligheid van de persoon.

De Canadian Bill of Rights verschilt hierin van de Amerikaanse Bill of Rights dat hij geen deel uitmaakt van de Grondwet. De heer Diefenbaker verkoos het op die manier te doen omdat hij zoveel respect had voor het Britse parlementaire systeem, dat het oppergezag waarborgt van de vertegenwoordigers van het volk, wanneer die in het Parlement zijn vergaderd. Als een Parlement-akte kan de Bill of Rights gewijzigd, uitgebreid of verbeterd worden als een meerderheid in het Parlement dat wenst. Maar als de Bill een deel van de Grondwet zou zijn, dan zou die alleen gewijzigd kunnen worden door een besluit van de niet-verkozen leden van het Hooggerechts-hof. De heer Diefenbaker was een veel te goede parlementarier om deze Bill of Rights over te leveren aan de genade van een kleine groep rechters in het Hooggerechts-hof.

Eenzaamheid

Als je met mensen omgaat hoor je nog al eens: „Ik ben zo eenzaam.” En het klinkt vaak als een klacht. Een klacht over de kerkmensen, die broeders en zusters in Christus worden genoemd. Ze laten je maar zitten. Van je vrienden moet je het maar hebben. Ze hebben het allemaal zo druk. De wijkouderling is hier ook al een hele tijd niet geweest. En de dominee... (ik las over hem de opmerking: de goede herder uit de gelijkenis droeg tenslotte maar één schaap op zijn schouder).

Als gemeenteleden zo bezig zijn dan ben ik geneigd om ze op Paulus te wijzen. Als je eenzaam bent, dan voel je je verlaten. En toch is het misschien waar dat u uzelf afgezonderd hebt van de anderen. U hebt misschien zelf het isolement min of meer gezocht. Uw eenzaamheid kan eigen schuld zijn. U moest zich wat meer kunnen geven, of wilt u dat eigenlijk niet?

Als uw eenzaamheid echt niet uw eigen schuld is, dan moet u eens lezen wat Paulus schrijft: Timotheus, probeer zo gauw mogelijk bij me te komen. De liefde van Demas ging uit naar deze wereld: hij heeft me in de steek gelaten en is vertrokken. Crescens is weggegaan en Titus ook. Alleen Lukas is bij me. Haal Markus op en neem hem met je mee. Ik heb Tychikus naar Efeze gestuurd, ... toen ik de eerste keer moest voorkomen, heeft niemand mij bijgestaan; iedereen heeft me in de steek gelaten. Moge God het hun niet aanrekenen. Probeer nog voor de winter te komen!

Toen Paulus zo eenzaam was kwam Psalm 22 hem in gedachten. Iedereen heeft me in de steek gelaten, allen hebben mij verlaten; er is geen helper, niemand heeft mij bijgestaan; verlos mij uit de muil van de leeuw, ik ben gered uit de muil van de leeuw; alle eindigen der aarde zullen zich tot de Here bekeren, ik kon de verkondiging tot een goed einde brengen en al de heidenen hebben de boodschap kunnen horen; het koninkrijk is des Heren, de Here zal mij behouden in zijn hemels Koninkrijk brengen!

In zijn eenzaamheid werd Paulus vertroost door Psalm 22. En moest u niet vaak in uw eenzaamheid denken aan die mooie zin uit een van onze avondmaalsformulieren, waar gewezen werd op de Here Jezus die o zo eenzaam hing aan het kruis en met een luide stem riep: Mijn God, mijn God, waarom hebt gij mij verlaten? „opdat wij tot God zouden genomen en nimmermeer van Hem verlaten worden?” En aan die tekst uit Mattheus waar de Here Jezus tot zijn discipelen als de oor- en ooggetuigen voor de kerk van alle eeuwen zegt: Ik ben met u al de dagen tot de voleinding der wereld? En dat geldt toch ook voor u als u een levend lid bent van de ene algemene christelijke kerk, waarvan de Here Jezus het Hoofd is.

Al was de eenzaamheid in Rome tijdens zijn eerste gevangenneming voor Paulus een grote beproeving, en al deed het hem erg verdriet dat hij toen hij voor de eerste maal voor het gerecht moest verschijnen helemaal alleen was, en blijkbaar ieder hem in de steek liet, toch droeg hij ook dit verdriet in het geloof en schrijft haastig nadat hij het vermeld heeft: Moge God het hun niet aanrekenen!

Paulus schrijft dan ook direct daarop: de Here heeft mij kracht gegeven en ter zijde gestaan. Met andere woorden: ik was toch gelukkig niet alleen! Doordat de Here Jezus mij ter zijde stond kon ik de verkondiging tot een goed einde brengen, met als resultaat dat al de heidenen die in Paulus' gezichtskring waren, betrokken werden bij de blijde boodschap van het evangelie. Hij was immers na die eerste gevangenneming weer vrij gekomen. Verlost uit de muil van de leeuw! Hij kon het evangelie prediken aan de volkeren, vooral die van het westen.

Uit deze tweede gevangenschap, weer in de steek gelaten, hoewel niet door allen, toch erg eenzaam, zal de Here hem eveneens verlossen van alle vijandige aanslagen, door de dood heen. De Here zal Paulus redden en brengen naar zijn hemels koninkrijk. Nergens elders in het Nieuwe Testament wordt het koninkrijk hemels genoemd. Maar hier gaat de hemel reeds voor Paulus oog open en richt hij zijn geloofsoog naar het koninkrijk in de hemelse gewesten.

Paulus was eenzaam maar... de Here, Hij stond ter zijde, Hij gaf kracht, Hij zorgde voor hem, Hij gaf hem in die grote eenzaamheid de grootste genade, de ingang in het eeuwig hemels rijk. Wat Paulus hier in 2 Timotheus 4 schrijft over eenzaamheid wil ik doorgeven aan alle eenzamen. Het is genade van God als Hij ons door onze verdrietige ervaringen wat losser maakt van de wereld en van de kerk-hier-beneden en ons vaster bindt aan Zichzelf, zo dat onze aandacht gespannen blijft op het hemels koninkrijk.

J. VanHarmelen

PERSOVERZICHT

- De regering in Ottawa gaat een zes-miljoen-dollar reclame actie beginnen om ons allemaal warm te krijgen voor de noodzakelijkheid van de grondwetsherziening. Het grootste struikelblok is natuurlijk de vraag over zeggenschap in zake de energiebronnen in ons land. Wie is de baas: de provinciale of de landelijke regering? Daar zit de grote moeilijkheid in. De rest zouden de heren op hun dooe gemakkie met een paar sigaartjes en een bakkie troost wel op een regenachtige zaterdagmiddag kunnen arrangeren. Dat niettegenstaande de sputteringen van Trudeau en Lalonde, Alberta toch wel het goede voor ons land voor heeft bleek wel heel duidelijk uit de zeer matige en schappelijke prijsverhoging van twee dollar per barrel. Loughheed is niet zo kwaad als Ottawa het soms doet voorkomen.

- Afgevaardigden van alle politieke partijen kwamen bijeen om eens over de inflatie te babbelen. De konklusie was te verwachten: „zet je maar schrap”. De heren verwachten geen verbetering binnen afzienbare tijd. Dat had ik ze zo wel kunnen vertellen. Het voedselpakket ging in de afgelopen maand maar even drie procent in prijs omhoog. Om de kosten van ons gezin wat te verminderen heb ik tomaten geplant bij ons zomerhuisje. Maar ik kan beter preken dan tuinieren: aan iedere plant zit een tomaat. Niet bepaald een overvloedige oogst!

- „Van je familie moet je 't ook niet hebben” zal president Carter wel gedacht hebben toen het bleek dat z'n broertje steekpenningen van Libie had ontvangen. Ernstig als een dominee op de preekstoel verklaarde Carter op de T.V. dat hij er niets mee te maken had. Het kwam aardig goed over, maar het zal hem politiek toch geen goed doen. Een publiek-opinie agentschap in Amerika verklaarde met stelligheid dat Nixon zowel Carter als Reagan zou kunnen

verslaan in de komende verkiezingen. Dat wil er bij mij niet in.

- En om uw gevoel voor historische ontwikkeling wakker te houden volgen hier advertenties uit De Standaard van donderdag 22 juni 1939: „'s Gravenhage, Hotel Des Indes biedt niet alleen meest moderne comfort, gesoigneerde service, maar ook meest gereduceerde moderne prijzen: Kamer met een bed v.a. f4.50, dito m. prive badk. v.a. f5.50”. Hotel Des Indes was een slijke tent.

- „Wie rekent koopt Ford”, zei de achterpagina. Standaard Ford V-8 met 60 rem-pk motor voor f1875,-. Een andere pagina verkondigt: „Geen witter wit dan Persil-wit”. Fongersrijwielen in diverse modellen en uitrustingen vanaf f48,-. Zwanenberg maakte worsten, en Heinekens vermeldde trots dat haar „gouden vocht” gebrouwd werd in Amsterdam, Brussel, Rotterdam, Singapore en Soerabaja. Een tweejarige reis met de Koninklijke Paketvaart Maatschappij naar Indie en Zuid Afrika kostte f1400,-. Wie door die prijzen heimwee naar die tijd krijgt zij gewaarschuwd, het waren voor voor de meeste mensen moeilijke tijden. Het Fordje mocht dan f1875,- kosten, en de benzine vier cent per liter, maar heel veel mensen konden geen tweedehands fiets veroorloven. Toen ik mijn eerste fiets kreeg, gekocht voor de kolossale prijs van f2.50, waarvan ik de helft zelf verdiend had, zei mijn vader: „als je een bink ziet moet je maar hard trappen want geld voor een belastingplaatje (dat was f2.50) heb ik niet”.

Ik eindig met een citatie uit de Bijbel: „Zeg niet: Hoe komt het dat de vroegere tijden beter waren dan deze? Want niet uit wijsheid zoudt gij aldus vragen (Prediker 7:10) Amen.

Carl D. Tuyt

Gods trouw in de geslachten

door ds. I. de Bruyne

Kerknieuws — Bij het zien op de levensopenbaring van onze kinderen in deze tijd, want ook zij zijn kinderen van hun tijd, zoals wij dat waren in onze tijd, zijn er soms dingen die ons zorgen baren en doen vragen of dat nu het resultaat is van de opvoeding die wij ze gaven. Deden wij het dan wel goed? Dan kunnen er in de avond allerlei schaduwen komen van zelfbeschuldiging over tekorten in de opvoeding, vooral de geestelijke opvoeding die wij hun gegeven hebben.

Zijn we wel serieus genoeg geweest in de geestelijke leiding van hun jonge hart? Hebben we wel consequent genoeg de lijn van de kerkelijke opvoeding getrokken? Waren er in ons eigen gezinsleven al niet zoveel wereldse invloeden te merken, dat het niet te verwonderen is dat mogelijk er gezinnen van uw kinderen zijn waar de verwereldlijking sterk doorgaat en de gehele gezinsfeer weinig meer van de vreze des Heren openbaart?

Hopelijk blijft, hoeveel vragen er kunnen opkomen, toch de eerlijke overtuiging: Here Gij weet het. Wij hebben ze biddend toch getracht bij u te brengen en hebben ze Uw weg geleerd. We leggen ze nu nu ze onze hand ontgroeid zijn gelovig in Uw handen. Trek ze van harte tot U. U hebt het toch beloofd! Wat zou er anders over blijven dan te pleiten op Gods Verbondstrouw ook voor onze kinderen en kleinkinderen en de komende geslachten?

Genade is geen erfgoed! We weten het wel. Je kunt je kinderen, wat je ze ook mee moogt geven op hun levenspad, de genade Gods, het geloof, de geestelijke zaken niet meegeven! De vreze des Heren in het leven van ouders garandeert niet dat de kinderen ook zullen wandelen in de weg van Gods geboden.

Er is geen automatisme in het beleven van het verbond met God! Het is geen vanzelfsprekende zaak dat het gedoopte kind, dat gelovig biddend door ouders en gemeente aan Gods genadetrouw werd opgedragen - nu ook zelf uit die levensband aan de Here gaat leven!

Wie zelf bij het ouderworden nog wel eens terug denkt aan zijn eigen ouders en hun zorg en moeite om ons levensscheepje goed toe te rusten - zij hebben in minder welvarende tijden, zich daarvoor soms grote offers getroost! - weet dat ze ook alles deden om ons het enig betrouwbaar kompas aan boord mee te geven op de zelfstandige vaart van het leven. Maar die weet toch ook dat de omgang met God, de God van onze doop die ons riep en nodigde tot Zijn heil een heel persoonlijk antwoord vroeg in eigen leven. Dat konden onze ouders ons ook niet leren, noch voorzeggen, evenmin als wij dat onze kinderen kunnen!

Wellicht was dat in veler leven, nu terugdenkend, in bepaalde ontwikkelingsperioden van de eigen persoonlijkheid voor onszelf toen ook helemaal geen normale zaak, dat we de Here de hand gaven en gewillig kwamen tot Zijn heiligdom!

Als je geleerd hebt kritisch ook je eigen leven te bekijken - en niet alleen dat van een ander! - dan heb je bij Geesteslicht ook wel leren zien dat er in eigen leven perioden waren waarover je je later voor de Here schaamt. Niet zozeer voor de mensen, want God heeft je bewaard mede door middel van moeders zorg en vaders vermaan, van wegen die openlijk het verzet van je hart lieten blijken.

Er was nog een veel sterker gezinsband. We bleven meer en langer onderworpen aan het ouderlijk gezag, kwamen later tot zelfstandigheid en genoten veel minder vrijheden. De correctie en de weerhoudende invloed van de levenskring waarin we ons bewogen, het gezin, de gemeente, de kennissen en de dorps-gemeenschap willicht, was veel groter dan heden het geval is.

Je wilde - het jonge hart van toen verschilde in zijn begeerten niet zo heel veel van het hart van nu - ook wel eens uit de band springen. Maar dat kon je natuurlijk niet doen voor de mensen, voor de naam van je ouders, voor jezelf. Je zou in je eigen levenskring je gezicht verliezen! Dus...?

Dus werd ons leven in de rijpingsjaren, ondanks dat ons hart dezelfde innerlijke weerstanden bood tegen de roep van Gods genade en de klopp van Jezus' liefde, door uiterlijke invloeden, sterkere gebondenheid en veel minder vrijheden dan nu, gemakkelijker in het uiterlijk godsdienstig spoor van kerk en christelijk gezinsleven, gehouden. De traditie van de geslachten - zelfs werk ging vaak van vader op zoon over! - was dikwijls medebepalend voor heel onze levenshouding. Maar dat wil toch niet zeggen dat wij daardoor alleen al Gods verborgen omgang hebben leren vinden en uit Gods genade hebben leren leven?

Het is echter ook ten ene male onjuist om te zeggen: daar zit het hem ook niet in, je ouders kunnen je toch niet bekeren....

Ga je bij het ouder worden scherper zien dat toch het gebed van je ouders, hun voor-

bede in het gelovig pleiten op Gods verbondstrouw, het liefdeveraan van moeder en de mogelijk soms daadwerkelijk kastijdende hand van vader, met heel hun levensvoorbeeld - hoe gebrekvol ook - van vreugde en ernst, betekenis voor je hebben gehad, er blijft toch maar een roem over.

God heeft het alles - ook onze ouders - als middel willen gebruiken, maar de God van onze ouders - hopelijk mag u dat ook zo zeggen! - wilde Zelf in genade ook onze God zijn. Hij riep en bleef roepen. Hij hield vast als wij ons wel wilden losrukken. Hij bleef trouw als wij afdwaalden. Hij kwam met Zijn onweerstaanbaar Woord zo door Zijn Geest in ons dat we persoonlijk leerden zien, erkennen, belijden, buigen, geloven om geen andere roem over te houden dan genade door het bloed van het Kruis alleen. Hij deed wat Hij beloofd had, ondanks onze dwaasheden!

Gaat dan nu met een lofzang zijn poorten binnen, want de Here is goed! Zijn goedertierenheid is tot in eeuwigheid en Zijn trouw tot in verre geslachten! (Psalm 100).

Als zo de goudglanzen van Gods genade de avond zetten in een warme gloed, dan is er levende hoop! Dan is er het geloofshouvast ook als u nu met zorg (hopelijk ook met vreugde) de geestelijke gang van het leven van uw kinderen en misschien van uw kleinkinderen beziet!

Zijn trouw! Hoe groot onze verantwoordelijkheid ook was en is, niet onze trouw kan het doen - Zijn trouw is tot in verre geslachten, want de Here is goed!

U bent toch niet van mening, dat het geslacht waartoe u nu nog behoort, het oudere geslacht van nu (het jong geslacht met zoveel zorg bekeken van een halve eeuw geleden) het laatste is dat nog delen mag in Gods trouw?

Tot in vere geslachten! Die trouw, die zorgende, bewarende, leidende bemoeing van God die ons - ook al gingen wij in de ogen van onze ouders al veel meer met de wereld mee dan zij - niet aan ons lot overliet, blijft ook voor onze kinderen en kleinkinderen. Dat heeft de eeuwig trouwe en enig ware God ons en onze kinderen beloofd.

En met volle erkenning dat de Here vrijmachtig is en aan niemand noch aan ons noch aan onze kinderen iets verplicht; met al de zorg - en die

mag ons in dit wereldtijt echt wel vervullen! - voor hun geestelijk welzijn nu grenzen vervagen, normen vervallen en het evangelie een versleten ouderwetse klank dreigt te worden, blijft de vraag: is dat de dienst die we onze kinderen en kleinkinderen bewijzen?

Zijn wij dagelijks - en dan mag er ook gerust wel eens een slapeloos nachtelijk uur bijkomen! - trouwe voorbidders en

pleitende wachters bij Gods troon die de Here aangrijpen op Zijn eigen belofte, ook ons en onze kinderen gegeven? Here, Uw trouw gaat toch tot in verre geslachten? Want nog laat de Here zich verbidden!

Ook al doen onze kinderen weer vele dingen anders dan wij en leven ze lang niet meer in zo'n beschermd milieu - Zijn trouw blijft tot in verre geslachten!

Abonneer op C.C. en lees het!



HOUSE OF COMMONS

Hearings
over

"CANADA AND THE MADRID REVIEW CONFERENCE"

Een gelegenheid voor Canadezen om deel te nemen aan het werk van de regering.

Canadezen hebben een grote interesse in internationale veiligheid, mensenrechten, en samenwerking onder naties. Europese veiligheid is van bijzonder belang ten gevolge van Canada's vele banden.

Canada zal deze herfst deel nemen aan een internationale conferentie in Madrid om de huidige situatie en de staat van veiligheid in Europa te herzien.

Het Lagerhuis heeft een Sub-Committee ingesteld voor de conferentie betreffende Veiligheid en Samenwerking in Europa (CSCE); om zich voor te bereiden op de Madrid Conferentie. De taak van de Sub-Commissie is te luisteren naar de gezichtspunten van het Canadese publiek en haar rapport in te dienen bij het Parlement voor de opening van de Madrid conferentie.

Leden van de Sub-Commissie geloven dat het een goede gelegenheid is voor Canadezen om deel te nemen in het werk van hun regering. Het zou veel mensen moeten interesseren, vooral hen die bezorgd zijn over Europa's veiligheid en ontwapening, mensenrechten in Oost-Europa, handel- en wetenschapsinformatie, contacten met familieleden in Oost-Europa, en culturele en informatieve uitwisseling.

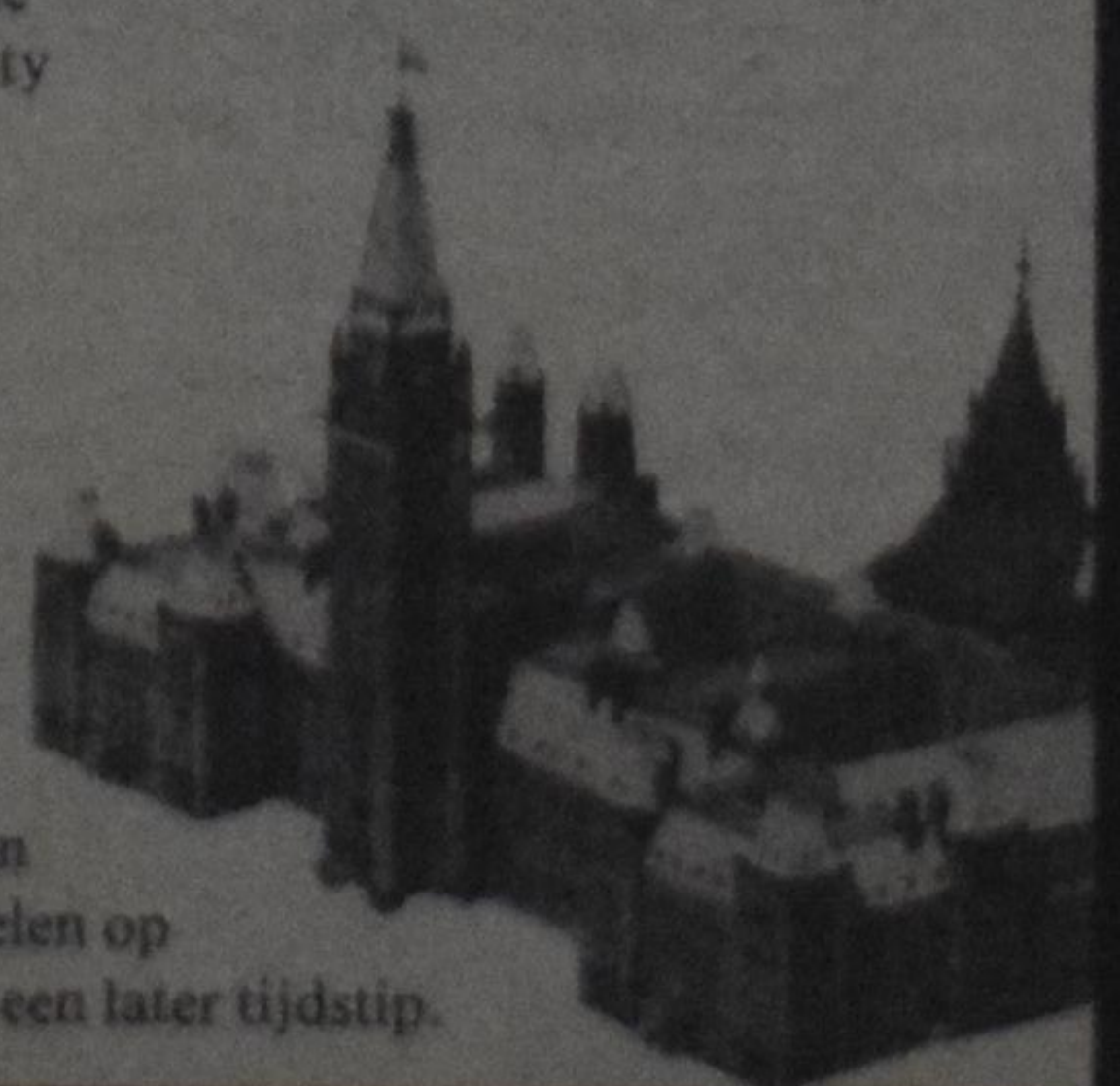
Leden van de Sub-Commissie zullen graag geschreven verklaringen ontvangen van allen die geïnteresseerd zijn in de Madrid meeting. Deze verklaringen zullen gericht moeten zijn op 2 hoofdvragen: welke gedragslijn zal Canada volgen in Madrid in vraagstukken als: ontwapening, mensenrechten, economische betrekkingen en menselijke contacten? En: hoe goed is men tot nu toe de Final Act van de CSCE Conferentie in 1975 in Helsinki nagekomen?

Plannen om een geschreven rapport in te zenden zullen kenbaar gemaakt moeten worden aan de Clerk van de Sub-Commissie voor zaterdag, 30 augustus, 1980 en de rapporten zelf zullen binnen moeten zijn op maandag 5 september 1980. Deze en alle daarmee verband houdende correspondentie en inlichtingen zullen gestuurd moeten worden aan:

The Clerk,
Sub-Committee on the
Conference on Security
and Cooperation in
Europe (CSCE);
in preparation
for the
Madrid Conference

House of Commons
Ottawa K1A 0A6

De Sub-Commissie zal naar eigen goedvinden verklaringen behandelen op publieke hearings op een later tijdstip.



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Geachte Redactie:

Naar aanleiding van het artikel „Een alternatief in de politiek” door ds. J. Kuntz in C.C. van 27 juni jl.:

Het is mooi voor ons ouderen om nog eens te lezen over een christelijk programma voor Canada, en dat er nog voorgangers bestaan die daar op wijzen. Ook dat het niet alleen de evangelische christenen zijn die niet gesproken hebben in de politiek. Nog erger is het van mensen die beter kunnen weten volgens hun beginselen waar ze in opgebracht zijn.

Het is wel jammer dat dit artikel niet in het engels

geschreven is en gedrukt in de jeugdbladen die hier verschijnen.

De kerk, school en maatschappij zijn ook hier niet te scheiden, want om te stemmen op mensen en leiders die Gods Woord niet geloven noch eerbiedigen en vooral niet lezen is verraad aan Christus' woorden: „Wie niet voor Mij is is tegen Mij; en wie met Mij niet vergadert die verstrooit.”

Laten wij ook onze christelijke politiek bouwen op een fundament, Gods Woord, dat spreekt van het huis dat op een rots gebouwd is en staande

blijft, en laten wij niet mee helpen bouwen aan een huis op zand gebouwd.

Laten wij, evenals bij al de andere christelijke dingen die er opgebouwd zijn in deze 25 jaar toch ook nog met elkaar de schouders zetten onder het streven naar een christelijke politieke partij, tot het welzijn van Canada.

En Rev. Kuntz, ook dit alles in het engels te schrijven is zo bitternodig.

Mrs. G. Vandezande, sr.
Woodstock, Ontario

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Wat kunnen we nog meer zeggen? Probeer het eens, we weten dat u verrukt zult zijn. Voor \$12.47 kunt u uw voeten weer tot leven brengen. We menen het!



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Hoger ouderdomspensioen

(CANADIAN SCENE) — Iedereen in Canada, die 65 jaar is of ouder en aan bepaalde eisen betreffende duur van verblijf in Canada voldoet, heeft recht op ouderdomspensioen. Bij het vaststellen van dit pensioen wordt rekening gehouden met de hogere kosten van het levensonderhoud, terwijl daarnaast de bedragen van het Guaranteed Income Supplement en van de Spouse's Allowance met \$35 verhoogd zijn, nadat deze verhoging onlangs goedgekeurd werd door de Canadese Regering.

Het ouderdomspensioen is verhoogd van \$186.80 tot \$191.28.

Het maximum Guaranteed Income Supplement voor alleenwonende mensen, of van een getrouwd persoon wiens of wier echtgenoot(e) niet pensioengerechtigd is en die geen Spouse's Allowance ontvangt, is verhoogd van \$153.35 tot \$192.03. Iemand die dus recht heeft op ouderdomspensioen en het maximum GIS, ontvangt thans \$383.31 per maand.

Het maximum Guaranteed Income Supplement voor echtparen, als beiden pensioengerechtigd zijn, is nu \$148.07 voor ieder, hetgeen een verhoging betekent van \$127.51. Met inbegrip van het gewone ouderdomspensioen ontvangt iedere getrouwde pensioengerechtigde persoon, die tevens recht heeft op het maximum GIS nu \$339.35, hetgeen voor het echtpaar in

totaal dus neerkomt op \$678.70 per maand.

Het Guaranteed Income Supplement is bedoeld voor pensioengerechtigde personen, die naast het ouderdomspensioen, geen of weinig aanvullende inkomsten hebben. Het bedrag van dit GIS hangt af van de inkomsten die deze mensen hebben.

Het maximum van de Spouse's Allowance is verhoogd van \$314.31 tot \$339.35. Het maximum van de Spouse's Allowance bestaat uit een bedrag dat gelijk is aan het ouderdomspensioen en het maximum GIS voor getrouwd en wordt betaald aan personen tussen de 60 en 65 jaar die getrouwd zijn met pensioengerechtigde personen en voldoen aan de vereisten betreffende tijd van inwoning in Canada. Het recht op deze uitkering hangt af van de inkomsten van de desbetreffende persoon.

Als de pensioengerechtigde echtgenoot(e) van iemand, die een Spouse's Allowance ontvangt, overlijdt, dan is het mogelijk dat met de uitbetaling van deze toelage doorgegaan wordt totdat de betreffende persoon zelf 65 is of hertrouwt, vooropgesteld uiteraard dat de persoon geen of weinig inkomsten heeft.

Verhogingen in het ouderdomspensioen en in het GIS worden eens per kwartaal berekend, gebaseerd op de kosten van het levensonderhoud.

Tito en de pastoor

door Drs N. Scheps

Kerknieuws — Jaren geleden bracht ik mijn vakantie door in een dorp in Joegoslavië. De rooms-katholieke kerk zat vol en er werd een processie gehouden. Als je dat ziet, denk je dat het met de vrijheid van de kerk in een land als Joegoslavië nog wel meevalt. Het is wel een communistisch land, maar je mag niet alle communistische landen over een kam scheren.

Enkele dagen later sprak ik de pastoor. Mijn uitnodiging eens met een aantal Nederlanders in mijn hotel te komen praten, sloeg hij af. Dat zou niet aangenaam zijn voor dat hotel, zei hij veelbetekenend. Maar we mochten wel bij hem komen. Dat deden we dan ook.

Ik vroeg hem of er overal in het rooms-katholieke deel van zijn land processies mochten worden gehouden. Nee, in de grote steden niet, zei hij. Vanwege de verkeersveiligheid, voegde hij er ook weer veelbetekenend — aan toe.

Hij vertelde ook dat een ambtenaar die naar de kerk gaat, zijn bevordering wel vergeten kan. En dat radio en televisie in Joegoslavië niet mogen laten merken dat er christendom bestaat. Er mag nog geen klok in een programma luiden.

Ik begreep dat het met de geestelijke vrijheid in Joegoslavië toch niet zo goed gesteld was als ik dacht, toen ik al die mensen ongehinderd in de kerk zag zitten.

Ik kan het echt niet helpen, maar ik heb bij het overlijden en de begrafenis van Tito steeds maar weer aan die pastoor moeten denken. Ik wil niets afdoen van de grote verdiensten van Tito in zijn strijd tegen Nazi-Duitsland. Ik ben echt nog niet vergeten hoe we hem als een bondgenoot beschouwden.

Toen we bevrijd werden, waren we alle bondgenoten diep dankbaar. Maar toch moest ik steeds weer denken aan die pastoor.

Maak nu gebruik van onze CCF vlieggreizen en ga weer eens naar huis in Holland.

Nu hoeft u slechts 21 dagen van te voren uw reis te bespreken.

Kijkt u eens naar onze tarievenlijst voor Charter Class Vluchten. U kunt zien dat, als u van plan bent dit jaar naar Holland te gaan, u zich heel wat kunt besparen op het Economy tarief, door alleen maar 21 dagen van te voren te boeken.

Vergeet niet, de Charter Class vluchten zijn niet alleen goedkoper, ze zijn ook veel gemakkelijker dan de gewone chartervluchten. De KLM en CP Air verzorgen samen een geregelde dienst zodat u kunt kiezen uit meer dan 7 vertrektijden per week. U kunt in Holland blijven van 7 tot 180 dagen. U hoeft alleen 21 dagen voor uw vertrek uw reserveringen te maken en het volle reisbedrag te betalen.

CHARTER CLASS FARES	
Toronto-Amsterdam	prijs voor heen reis
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september 14 - december 10	\$261
december 11 - december 23	\$335
december 24 - maart 31, 1981	\$261
Amsterdam-Toronto	prijs voor terugreis
augustus 1 - augustus 31	\$334
september 1 - september 21	\$294
september 22 - december 25	\$261
december 26 - januari 6, 1981	\$334
januari 7 - maart 31, 1981	\$261

Om de prijs van de retoervlucht te bepalen moet u de prijzen van de heen-en terugreis bij elkaar optellen. Deze prijzen zijn alleen geldig voor reizigers vanuit Canada. Deze prijzen zijn inclusief alle prijsverhogingen en brandstof toeslagen geldig vanaf 1 april, 1980. Veranderingen zijn voorbehouden.

Er zijn nog meer voordelen. De KLM vervoert kinderen onder 2 jaar gratis; onder 12 jaar komen ze in aanmerking voor een reductie van 25% op de CCF prijs, of een reductie van 50% op de normale vliegprijs; u wordt het goedkoopste tarief berekend.

Dan zijn er ook nog fantastische koopjes als u een auto huurt op Schiphol. Als u met KLM of CP Air vliegt, kunt u voor slechts \$145 per week uw eigen auto met onbeperkt aantal kilometers huren.

Dat is wat de KLM u aanbiedt als u buiten het hoogseizoen naar Amsterdam vliegt. U kunt daarvan nu ten volle profiteren. Een bezoek aan Uw reisbureau zal u alle verdere inlichtingen geven.



De betrouwbare Nederlandse Luchtvaartmaatschappij.

Kruise & Pullen Travel Agency Pine St. Shopping Plaza Thorold, Ont. Tel. 227-5287 287 Main St. W. Port Colborne, Ont. Tel. 834-7866	Guide Travel Bureau Mr. & Mrs. G. Den Hartog Worldwide Travel Service P.O. Box 23, 39 King Street Aylmer, Ont. Tel. (519) 773-2431	BRANT TRAVEL SERVICE 522 Brant St. P.O. Box 399 Burlington, Ont. Tel. 632-8720 Bert Van Gageldonk Lucy Meyer	ROOS travel agency 296 Guelph St., Georgetown, Ont. Tel. 877-6611	Jim Courtney 161 Main St. E. Listowel, Ont. 1 (519) 291-2111 out of town: 1-800-265-3220 519 area toll free.	In Alberta BUTTE TRAVEL SERVICE 11741-95 Street Edmonton, Alta. Tel. 477-3561 HENRY WOODSTRA manager	Masson Travel 3 OFFICES Downtown St. Catharines 866-3473 Downtown Port Huron 892-2801 Seaway Mall Welland 735-6623 Mrs. Helmy Vuyk 934-0868
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Classified Advertising

CLASSIFIED RATES

Births	\$ 8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00
All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.	

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES,
ONT. L2R 4L3, (416) 682-8311

THANKS

HEIDINGA: Martin and Wieke Heidinga wish to express their thanks to their children and grandchildren, relatives and friends who made their 35th Wedding Anniversary such a joyful occasion and a highlight in their lives. Thanks to all for the best wishes, cards, flowers and gifts. We praise the Lord for his love and care through all those years. Orangeville, ON
July 1980

LINKER: We wish to express our sincere thanks to our children, grandchildren, brothers, sisters and friends who made our 55th Wedding Anniversary an unforgettable occasion. Thanks for your best wishes and for the many cards we have received. And above all, we thank the Lord who has given us so many blessings all these years. Trynco and Jantje Linker, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

OUSSOREN: We are thankful for all the sharing of joy we experienced in our recent 40th Anniversary celebrations. Thank you for all the cards, flowers and good wishes. "Thank you Lord, for giving it to us." Mr. and Mrs. H.C. Oussoren, 38 Bartley Dr., Toronto, ON.

SANDY BAY CAMP: We would like to take this opportunity to thank the readers of *Calvinist Contact* for the response to our ad. We are completely booked for July and August. However, we are open until October and reservations are available.

Irene Crann

BIRTHS

AARDEMA: Ralph and Tilda thank the Lord for the safe arrival of their first daughter LISA KAREN, born July 19, 1980. Grandparents are, Mr. and Mrs. Joseph Bouma of Bowmanville, ON and Mr. and Mrs. Klaas Aardema of Peterborough, ON. 198 Shelbourne St., Peterborough, ON K9H 5K4.

BEERDA: We are thankful to God, the giver of life, who has blessed us once again with a healthy baby boy, TIMOTHY JULIAN, born on July 16, 1980. Thankful parents are Peter and Rita Beerda. A brother for Karen, Charlene, Vincent and Jane Ann. 24th grandchild for Mr. and Mrs. J. Beerda of Athens, ON and 28th grandchild for Mrs. J. Bierman of Delta, ON.
R.R.#3, Dorchester, ON.

BELDMAN: We've received a beautiful gift from the Lord. Richard and Nelly (nee VanBentham) thank God for the safe arrival of their first child, a daughter, JANELLE CHRISTINE, born on July 16, 1980. First grandchild for Mr. and Mrs. A. VanBentham of Hagersville, ON. 17th grandchild for Mr. and Mrs. D. Beldman of Dunnville, ON, and first great-grandchild for Mr. and Mrs. J. Karsten of Jarvis, ON.
404 West St., Dunnville, ON N1A 2V3.

Share the good news
with our C.C. family!

BIRTHS

DREISE: With thanks to our faithful Lord, and with great joy, we announce the birth of our son RANDAL ALBERT, born July 22, 1980. A brother for Jonathan, Geoffrey, Frederik, Timothy. Their grateful parents, Albert and Alida Dreise. "It is good to give thanks to the Lord" (Psalm 92:1).
494 Abercrombie Rd., New Glasgow, NS

HEYINK: Gary and Linda (nee Breeuwsma) thank God for the safe arrival of their daughter, JANICE ANGELA, born July 15, 1980, weighing 7 lbs. 14 oz., at Strathroy Hospital. A sister for Brian and Brenda. Another grandchild for Mr. and Mrs. Ed Breeuwsma of Strathroy and Mr. and Mrs. G.J. Heyink of R.R.#1, Croton.
Address: R.R.#3, Kerwood, ON N0M 2B0.

HOOGENDOORN: "Children are a gift from God; they are his reward" (Psalm 127:3). Giving all thanks to God for the precious gift he has entrusted to us, we, John and Nellie, are pleased to announce the birth of our son, NATHAN JOHN, born on July 25, 1980, weighing 8 lbs. First grandson for Mr. and Mrs. John Hoogendoorn, R.R.#3, Clinton and Mr. and Mrs. Albert Valkenburg, 159 Rattenbury St. E., Clinton.
Box 622, Clinton, ON N0M 1L0.

MARKVOORT: We, Arie and Sylvia, are thankful to the Lord, for entrusting to us a beautiful son, GILBERT JONATHAN, born July 31, 1980. First grandchild for Mr. and Mrs. Bert Mulder of Norwich, ON and eighth grandchild for Mr. and Mrs. G.J. Markvoort of Rijssen (Ov.), The Netherlands.
35 Victoria St., Norwich, ON N0J 1P0.

TIGCHELAAR: Dan and Ida (nee Zietsma) and their children, Robin, Danny and Heather, ask you to rejoice and pray with us for the special little daughter that the Lord has given us. Her name is ERIN MIEKA and she was born on Monday, July 28, 1980. She has been given to us to love for only a day at a time. Each day we shall rejoice that our heavenly Father is wise beyond understanding and merciful beyond measure. "Tears may flow in the night, but joy comes in the morning" (Psalm 30:5).
587 Margaret St., Victoria, BC V8Z 6C9.

VAN ZANDWIJK: Bart and Geesje thank God for entrusting to their care, a daughter, WILLHEMINA JACOBA, born July 20, 1980. A welcome sister for brothers Geoffrey, Gary and Jamie. Willie is the 13th grandchild for Mr. and Mrs. G. van Zandwijk, Vuren, The Netherlands, and 26th grandchild for Mr. G.J. teBrake, Burlington, ON.
R.R.#8, Dunnville, ON N1A 2W7.

ZYLSTRA: With thankfulness to the Lord, our creator, we, John and Margaret Zylstra, joyfully announce the birth of our daughter, JENNIFER MARGUERITE, a second grandchild to Mr. and Mrs. Herman Oegema and seventh grandchild to Mr. and Mrs. John Zylstra.
Address: 37 Horton St., St. Thomas, ON N5P 2Y6.

MARRIAGES

ALBLAS-DIJKXHOORN: Mr. and Mrs. David Alblas and Mr. and Mrs. Toni Dijkxhoorn are pleased to announce the forthcoming marriage of their children, PATRICIA SUSAN and RICHARD L. The ceremony will take place, the Lord willing, on Friday, August 22, 1980 at 7:00 p.m. in the Covenant Chr. Ref. Church, Woodstock, ON. Rev. D. Los officiating.
Future address: R.R.#1, Brownsville, ON Box #1 N0L 1C0.

MARRIAGES

BEKENKAMP-TIGCHELAAR: Mr. and Mrs. Jacob Bekenkamp, Ancaster, are pleased to announce the forthcoming marriage of their daughter, ALICE JACQUELINE WILMA to KENNETH JOHN, son of Mr. and Mrs. Jack Tigchelaar, Dundas. The wedding ceremony will take place, D.V., on Saturday, September 6, 1980, at 2:30 p.m., in the First Chr. Ref. Church, Hamilton, corner of Charlton and Hess, with Rev. P. Borgdorff officiating.
Future address: 1005 Queensdale Ave. E., Hamilton, ON.

DE BOER-HUYER: With joy and thankfulness to God, MARGARET DE BOER and HARRY HUYER, happily announce their forthcoming marriage. We are, the daughter of Mr. and Mrs. A. De Boer of Toronto and the son of Mrs. S. Huyer and the late Jacob Huyer of Barrie. This celebration will be witnessed by family and friends on August 23, 1980 at 1:30 p.m. at the First Chr. Ref. Church of Toronto. We will be living at 1505 Davenport Rd., Unit 1, in Toronto, ON.

DE BOER-VAN BENTHEM: "What we are is God's gift to us. What we become is our gift to God." In the spirit of Christian joy, Mr. and Mrs. Arthur De Boer and Mr. and Mrs. Albert Van Benthem are pleased to announce the holy union of their children, FLORENCE and HARRY in marriage, D.V., on Friday, August 29, 1980, at 6:30 p.m. Rev. D.C. Los officiating in the Ebenezer Chr. Ref. Church, Jarvis, ON.
Future address: R.R.#1, Jarvis, ON N0A 1J0.

DE HAAN-BILLEY: Mr. and Mrs. Sid De Haan are pleased to announce the forthcoming marriage of their son, JOHN CALVIN to BRENDA JEAN, daughter of Mr. and Mrs. Metro Billey. The wedding ceremony will take place, the Lord willing, on Saturday, September 13, 1980 at 3 o'clock in the Second Chr. Ref. Church of Edmonton. Rev. D.N. Habermehl from Winnipeg, officiating.
Future address: 13323 — 115 St., Edmonton, AB T5E 5G7.

FOKKENS-THOMPSON: Mr. and Mrs. J. Fokkens of Georgetown, and Dr. and Mrs. C.A. Thompson, also of Georgetown, are pleased to announce the forthcoming marriage of their children, HENRIETTE and PAUL. The wedding ceremony will take place, the Lord willing, in the Chr. Ref. Church of Georgetown on Saturday, August 23, 1980, at 4:30 p.m. Rev. J. De Jong officiating.
Future address: 100 Spadina Rd., Apt. #1606, Toronto, ON M5R 2T5.

GOODHOOFD-KNIBBE: Believing that the Lord has brought JANET and HERB together, their parents, Herbert and Joan Goodhoofd and Emo and Myra Knibbe are happy to announce their wedding. The Lord willing, the ceremony will take place on August 23, 1980 at 2 p.m. in the Willowdale Chr. Ref. Church, 70 Hilda Ave. Rev. Louis Tamminga will lead the service.
Future address: 82 Byron Ave., Apt. #4, London, ON N6C 1C7.

VANDERBYL-MCLARDY: "Be strong and of good courage, do not fear or be in dread of them: for it is the Lord your God who goes with you; he will not fail you or forsake you" (Deut. 31:6). We, LIZ and DON, with our parents Bill and Betty Vanderbyl and Joe and Lillian McLardy, are happy to announce the celebration of our marriage. The ceremony will take place, the Lord willing, on Saturday, August 23, 1980, at 5:00 p.m. in the First Chr. Ref. Church of Toronto, ON. Rev. Carl D. Tuyl officiating.
Future address: 141 Davisville Ave., Apt. #617, Toronto, ON M4S 1G7.

MARRIAGES

IRWIN-STRUYK: Mr. and Mrs. Walter Irwin, R.R. #4 Cayuga, ON, are very pleased to announce the engagement of their youngest daughter, LAURIE JANE to ARTHUR CALVIN, son of Mr. and Mrs. Peter Struyk, R.R. #3, Caistor Centre. The wedding vows will be exchanged on Saturday, August 23, 1980 at 2:30 p.m. in First Baptist Church, Dunnville, ON.
Future address: R.R.#5, Dunnville, ON.

MELLEMA-DE KLEER: Mr. and Mrs. Ralph Mellema of New Westminster, BC are pleased to announce the forthcoming marriage of their daughter, ANGELA JOYCE to DAVID JOHN DE KLEER of Sechels, BC. Wedding to take place, the Lord willing, on Friday, August 29, 1980 at 6:30 p.m. in the Chr. Ref. Church of New Westminster. Rev. W. Vander Beek officiating.
Future address: Box 1339, Sechels, BC V0N 3A0.

REITSMA-BOSMAN: "Acknowledge the Lord in all your ways and he shall direct your path" (Proverbs 3:6). Mr. and Mrs. Klaas Reitsma and Mr. and Mrs. John Bosman are thankful to announce the marriage of their children, EDNA and JOHN. The wedding ceremony will take place, the Lord willing, on August 16, 1980 at 3:30 p.m., in the Ingelsoll Chr. Ref. Church, Ingersoll. Rev. William Veenstra officiating.
Future address: 235 Norman St., Box 854, Palmerston, ON N0G 2P0.

RUTGERS-CURRIE: Mr. and Mrs. Arie Rutgers and Mr. and Mrs. Jim Currie are happy to announce the forthcoming marriage of their children, SYLVIA and RICK. The ceremony will take place, D.V., on Saturday, August 30, 1980 at 3:00 p.m. in the Chr. Ref. Church of Clarkson, 1880 Lakeshore Rd. W., Mississauga, ON. Rev. J. Klomps officiating.
Future address: 3070 Jaguar Valley, Apt. #201, Mississauga, ON.

STRUYK-COOMBER: Mr. and Mrs. Harry Struyk of Grimsby, ON are pleased to announce the marriage of their daughter JANNY to GEORGE, son of Mr. and Mrs. Vic Coomber of Hamilton, ON. The wedding will take place, the Lord willing, on August 23, 1980 at 10:30 a.m. in the Mountainview Chr. Ref. Church, Grimsby, ON. Rev. J.W. Van Weelden and Rev. J.G. Klomps officiating.
Future address: 833 Iroquois Dr., Grand Rapids, MI, USA 49506.

TALSMA-CORVERS: Mr. and Mrs. Gerardus Talsma of Orono and Rev. and Mrs. Guy Corvers of Bowmanville are pleased to announce the forthcoming marriage of their children, KATHY and ADRIAN. The ceremony will take place, D.V., on Saturday, August 30, 1980 at 6:30 p.m. in Maranatha Chr. Ref. Church, Bowmanville. The Rev. Guy Corvers officiating.
Future address: 85 High St., Apt. A, Bowmanville, ON.

VANDERKLUK-HORDYK: Mr. and Mrs. Cornelius Vanderkruk Jr., of Waterdown, ON are pleased to announce the forthcoming marriage of their daughter, JOANNE to BARRY, son of Mr. and Mrs. Len Hordyk of Burlington, ON. This ceremony will take place, the Lord willing, August 15, 1980 at 6:30 p.m., Dundas Chr. Ref. Church, Hwy. #5. Rev. John Zantigh officiating.
Future address: R.R.#1, Robson Dr., Waterdown, ON L0R 2H0.

Share your family news
with the
C.C. family!

MARRIAGES

VANDER MEER-BOEKESTYN: Mr. and Mrs. William Vander Meer of Barrie, and Mr. and Mrs. P. Boekestyn of Lier, Holland, are pleased to announce the marriage of their children, EVELYN and PIM. They were united in Christ on Saturday, August 9, 1980 at 4:00 p.m. in the First Chr. Ref. Church of Barrie. Rev. Bierman officiating.
Future address: 13A Oranjesluisweg, Maasdijk, Holland.

VAN NAMEN-REITSMA: Mr. and Mrs. Anthonie Van Namen of Agincourt, ON, and Mr. and Mrs. Yke Reitsma of Scarborough, ON, joyfully announce the forthcoming marriage of their children, CONNIE GRACE and CHARLIE. The ceremony will take place, the Lord willing, on Saturday, September 13, 1980 at 2:30 p.m. in the Grace Chr. Ref. Church of Scarborough, ON. Rev. J.B. Vos officiating.
Future address: R.R.#2, Brockville, ON K6V 5T2.

ZANTINGH-VERMEER: With thankfulness to God who brought them together, Mr. and Mrs. Bert Zantigh of Smithville and Mr. and Mrs. Bill Vermeer of Grimsby would like to announce the marriage of their children, ALICE DIANA and WILLIAM. The Lord willing, the ceremony will take place on Saturday, August 23, 1980 at 3 p.m. in the Chr. Ref. Church of Smithville, ON. Rev. John Zantigh officiating.
Future address: Waterfront Greenhouses, c/o Bill Vermeer, Beamsville, ON.

ANNIVERSARIES

On August 23, 1980, the Lord willing, we hope to celebrate the 35th Wedding Anniversary of our dear parents and grandparents,

STEPHEN and MYNTJE HANSMA
(nee Brouwer de Koning)

Happy Anniversary Mom and Dad, Opa and Oma. May the Lord continue to be with you and bless you for each other and us.
Frank & Gertie Hansma; David, Michael, Sheryllyn — Drayton, ON
Alice & Bill Ronhaar; Jeffrey, Mark — Hamilton, ON
Tim & Darlyne Hansma; Tammy, Duane, Lisa, Grant — Sparwood, BC
Jane & Ed Pyper; Julie, Robbie, Kenzie, Debbie — Guelph, ON
Hilda & Art Van Lochem — Welland, ON
Pete Hansma — Kitchener, ON
Steve & Pat Hansma — Drayton, ON
Wilma & Carl Stryker — Wingham, ON
Home address: P.O. Box, Drayton, ON N0G 1P0.

Apeldoorn Erin
1930 1980
On August 27, 1980, the Lord willing, we hope to remember with our parents and grandparents,
HENRICUS WEEBER
and
WENDELINA WEEBER-SMIT

the day that they were united in marriage, 50 years ago.
"But they that wait upon the Lord shall renew their strength" (Is. 40:31).
Their thankful children and grandchildren:
Jaap & Gerdi Cappon; Lynn, Bette-Ann, Daniel, Rob, Tim
Bert & Henny Weeber; Richard, Wendy, Andrew, Michelle
Pete & Linda Weeber; Gordon, Tracy, Pete, Michael, Jody
Ed & Renate Schranz; Eric, Carol, Christopher
George & Katie Baarda; Gwendolyn, Heather, Jennifer, Jessica, George, Heidi
Friends and acquaintances are invited to an open house in the Chr. Ref. Church, Georgetown, on Saturday, August 30, 1980, from 3 to 5 p.m. Best wishes only.
Home address: 1 Sunnyside Dr. Erin, ON N0B 1T0.

Classified Advertising

ANNIVERSARIES

1945 1980
Dryber Wellandport
On August 28, 1980, with the will of our heavenly Father, we hope to celebrate the 35th Wedding Anniversary of my parents,

KLAAS and WILLEMEN HESSELS
(nee Dolfing)

May the Lord bestow them with many more years of a happy and blessed marriage. With congratulations and thankfulness to God of this memorable occasion, their son John.

An open house will be held in the Auditorium of the Wellandport Chr. School from the hours of 8 - 10 p.m. on August 28.

Home address: R.R.#3, Wellandport, ON L0R 2J0.

With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our children,

ROEL and ELSJE HOOGENDOORN
(nee Looyen)

on August 27, 1980.

Love from the parents:
Vader en Moeder Looyen
Broeren zuster:

Piet; Margie, David

Nelly & Andrew; Kelly, Heather,
Katryn

1428 Heath St., Westbrook, ON K0H 2X0.

1955 1980
Bodegraven Guelph
With praise and thanksgiving to God we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

ARIE and TEUNIE NUGTEREN
(nee Van Holst)

on August 31, 1980.

"The Lord himself goes before you and will be with you" (Deut. 31:8a).

Our congratulations and love:

Fred, Wendy, Christopher
Nanda

Art

Astrid

Marja

Open house will be held on Friday, August 22, 1980 at the Chr. Ref. Church of Guelph, 287 Water St., between 7 p.m. and 9:30 p.m.

Home address: 117 Forest St., Guelph, ON N1G 1J3.

1940 1980
Edmonton, Alberta
August 14

FRED and WINNIE OLTUIS
(nee Prins)

The Lord has richly blessed us these 40 years. We thank God for the wonderful blessings all these years, with health and strength, for us and our children and grandchildren.

Children:

Peter & Winnifred MacKay-Smith — Kamloops, BC —

Dr. Richard Olthuis — Kamloops, BC

Brian & Rendy Olthuis — Kamloops, BC

Marilyn Olthuis — Kamloops, BC

George Olthuis — Vancouver, BC

Grandchildren:

Adrianne, Stuart, Adam MacKay-Smith

Brent, Raimy, Duncan Olthuis

On Sunday, September 7, 1980, with joy and thankfulness, we hope to celebrate our parents' 25th Wedding Anniversary.

TOM and MARGARET VANDENBERG (nee VanderVeen)

We want to thank our Lord for the 25 good years he has given to our parents, and pray that he will continue to bestow his love upon them.

With love and congratulations from your children:

Tony & Susan

Aian

Warren

John

Bernice

Rick

ANNIVERSARIES

1930 1980
With joy and gratitude to our Lord, we hope, the Lord willing, to celebrate with our parents and grandparents,

WILLIAM and PATRICIA VANDERVEER (nee v.d. Lagemaat)

their 50th Wedding Anniversary on Friday, August 22, 1980. An open house will be held at the Chr. Ref. Church, 310 Kingscourt Ave., Kingston, ON in the social hall, on that date from 2-5 p.m.

With congratulations and love:

Rex & Ingrid; Jeffrey, Kimberly, Jennifer, Eric — Napanee, ON

Mailing address: 205 Bagot St., Apt. #104, Kingston, ON K7L 5G6.

1935 July 22 1980
Stadskanaal, Gron. Ottawa, ON

With thankfulness to our God, we are grateful to announce that together, we celebrated the 45th Wedding Anniversary of our parents and grandparents,

HEIJE and GRIETJE WUBS
(nee Holtzing)

May the Lord continue to keep them in his loving care and bless them in the years ahead.

Their children:

Harry & Jose Wubs — Ottawa, ON

Hans & Finy Bleeker — Nepean, ON

Hilvert & Sandy Wubs — Nepean, ON

Albert & Marilyn Wubs — Nepean, ON

Jeff & Christina Wubs — Delta, BC

Steve & Ina Boneschanker — Ottawa, ON

Tom & Mienke Siertsema — Ottawa, ON

Don & Margaret Curtis — Nepean, ON

and 28 grandchildren.

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

1388 Larose Ave., Ottawa, ON.

1955 August 20 1980

With joy and thankfulness to our Lord we announce the 25th Wedding Anniversary of our parents and grandparents,

GEORGE and BETTY ZONDERVAN
(nee De Jonge)

on August 20, 1980.

May the Lord continue to keep them in his care and bless them in the future years.

With much love from their children:

Henry & Pauline; Darlene

Garry

Kathy

Ron

Open house will be held August 23, 1980, at 8:00 p.m. at the New Lowell Community Centre.

Home address: R.R.#1, New Lowell, ON L0M 1N0.

1930 August 21 1980
Aalten Burlington

We are privileged to celebrate with our parents and grandparents, their 50th Wedding Anniversary,

GERRIT C. and JOHANNA STRONKS (nee Heinen)

Psalms 121. We pray that the Lord will continue to keep them and bless them in the years to come.

Dick & Wilma — Burlington

Bill & Gloria — Sioux Centre

John & Wilma — St. Catharines

Ernie & Rie — Burlington

Joyce & John — Barrie

Trudy & Martin — Brantford

Hank & Sue — New Dundee

Jack & Georgie — Brantford

and 27 grandchildren

An open house will be held on August 21, 1980 at 7 p.m. in Trinity Chr. School, 650 Walkers Line, Burlington.

Home address: 473 Rothsay Place, Burlington, ON L7N 3E3.

Share your family news with the readers of C.C.

OBITUARIES

"On June 29, 1980, our heavenly Father called home his child, our brother and elder in our congregation,

TIESJAN MEDENDORP

Faithfully he served our congregation in the office of elder and various other committees. We commend Mrs. Medendorp and family to the loving care of our heavenly Father.

For the consistory, J. Nutma, Pastor
H. Jaspers, Clerk
Thunder Bay, ON

The Lord took unto himself in full peace at the age of 82 years, our beloved mother, grandmother and great-grandmother,

MARTJE GAZENDAM
(nee Cuperus)

widow of Nikolaas L. Gazendam since 1974.

Nick & Jannie Gazendam — Rexdale

Peter & Gerda Gazendam — Ottawa

Hilko & Jannie Gazendam — Assen

Martha & Hank Datema — Ottawa

Grandchildren and great-grandchildren.

July 29, 1980, Altevveerstraat 57, 9401 — GB Assen, Holland.

"If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honour him" (John 12:26)

On Tuesday, July 8, 1980, the Lord suddenly called home his servant, our dearly loved father, grandfather and great-grandfather,

HARM POORT

at the age of 80 years.

His children:

Peter & Gerry Poort — Wyoming, ON

Henk & Henny Wilpstra — Wyoming, ON

Grandchildren:

Mark & Shirley Moesker — Wyoming, ON

Jim & Frances Wierenga — Wyoming, ON

Harry & Edith-Ann Poort — Wyoming, ON

Eko Poort — Wyoming, ON

Don & Fenny Campbell — Exeter, ON

Rita Wilpstra — Wyoming, ON

Paul & Janet Wilpstra — Wyoming, ON

Harry Wilpstra — Wyoming, ON

Peter Wilpstra — Wyoming, ON

and 7 great-grandchildren

R.R.#1, Wyoming, ON N0N 1T0.

Na een smartelijk doch geduldig lijden nam de Here Jezus tot zich zijn kind en mijn zeer geliefde vrouw, zorgzame moeder, grootmoeder en over-grootmoeder,

GRIETJE STOLTE

In de leeftijd van 79 jaar, Echtgenoot van Adriaan N. de Jonge.

Haar laatste woorden waren

Gezang 14: „Jezus, uw verzoenend sterven is het rustpunt van mijn hart. Als wij alles, alles derven, blijft uw liefde ons bij in smart."

A.N. de Jonge

Nancy & George Abma

Pearl de Jonge; Kits

Jannie & Marinus Konijnenbelt

13 kleinkinderen en 1 achterkleinkind.

Box 396, Rocky Mountain House, AB T0M 1T0.



O'Brien - Steele Funeral Home

30 MOIRA ST. W. BELLEVILLE, ONTARIO K8P 1S2

Christian Funeral Director

OBITUARIES

The consistory of the Ebenezer Chr. Ref. Church, Trenton, expresses their Christian sympathy to Mrs. Vos and family in the death of her husband,

MR. J.E. VOS

We praise God for his service to our congregation.

Rev. A.A. Van Geest — Chairman
G. Zwart — Clerk

REAL ESTATE

HAROLD WORKMAN

Real Estate Ltd.

Clinton, ON

519-482-3455

LAYER QUOTA: 18,240, 2 modern barns, 500 hog barn, brick house, 86 acres, drained.

ROASTER QUOTA A, 7,936 and class 2, calf set-up, 2 good homes, 10 acres.

DAIRY, 198 ACRES, large quota, free-stall barn, liquid manure and slated floors, over 100 registered Holsteins, extensive line of machinery, executive-style home.

BROILERS — ROASTERS — PULLETS — LAYERS, large quotas, modern barns, executive-style home, second house, 50 acres.

DAIRY, 50 TIE-UPS, 66 free stall, harvester and silo, brick house, excellent building, herd and quota included, 175 acres.

146 ACRES, 110 workable, partly systematically tiled. Tuckersmith township.

95 ACRES, 75 systematically tiled, highway location. Tuckersmith township.

93 ACRES, 85 workable, good house, horse barn, near Hwy. #21.

250 ACRES, 150 systematically drained, 100 acres bush, house and beef barn, near Teeswater.

165 ACRES, 158 workable, brick house, 2 barns, near Blyth.

182 ACRES, 170 workable, over 100 sow farrow-to-finish barn, brick house, Hwy. location, south of Clinton.

DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.

DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

DAIRY: 100 acres, 94 workable, 30 cows, quota, 40 tie-ups, 2 sheds. \$289,000.

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GOOD DAIRY OPERATION, 28 acres — barn with pipeline and 72 tie-ups. 500 litres #1 quota and 115,000 litres MSQ. 110 head of cattle, 50 milking. Good 5 bedroom home with attached double garage. Owner rents approximately 450 acres government land.

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MANAGER for egg production operation. Must be self-starter and have strong mechanical ability. Willing to train the right person but prefer farm background. Good starting salary and company benefits. House provided. Call: Craig Hunter, Poultry Farms Ltd., Stroud, ON. Phone: 705-436-1811.

WANTED: Young person interested in greenhouse operation. Niagara Peninsula area. Phone: (416) 643-1628.

Two bedroom farmhouse for rent on 100 acre farm near Lynden, ON. Low rent in exchange for private horse stable chores, must be experienced with livestock. Please write to Box #4531, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Classified Advertising

HELP WANTED

JOURNEYMAN AUTO BODY MECHANIC needed for immediate employment. Good working conditions and wages. Beautiful recreational area. Good fishing, hunting. Write: **Norm's Auto Refinishing**, R.R.#3, Kilby Rd., Terrace, BC V8G 4R6. Phone: (604) 635-3929.

Needed urgently — Farm help needed on modern dairy farm with milking parlor and the most modern farm machinery. Completely **automated**, must be **experienced**. Starting **as soon as possible**, due to hospitalization of the employer. For inquiries contact: Albert Vos, Box 222, Drayton, ON N0G 1P0. Phone: 519-638-2832.

Agricultural equipment dealer requires urgently: 1. **Salesman**: Sales experience essential, related experience an asset. 2. **Mechanic**: Experience with Massey Ferguson equipment. Independent worker. The above vacancies exist with a well established dealership in the Okanagan Valley in BC. Write to: Reliance Tractor Ltd., 3201 - 43rd Ave., Vernon, BC V1T 3L7.

WANTED: GREENHOUSE EMPLOYEE in the Kitchener-Waterloo area. Experience with growing commercial floral crops, pot plants and bedding plants would be an asset. Please submit applications to: Box #4532, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Young Widower with two children aged 19 months seeks **live-in baby-sitter-housekeeper**. Prefer 24 to 35 years old, experienced with children. Must be responsible. Send resume with references c/o A. Post, R.R.#5, Orillia, ON. Phone: 705-833-2006.

ACCOMMODATIONS

HURON CAMPUS MINISTRY can help Christian Reformed students to find accommodation in **Waterloo**. We still have rooms for male and female students. For more information contact: Mr. John Zwuygers, 474 Parkwood Crt., Waterloo, ON N2L 4A8. Tel: (519) 884-3657.

Wanted: **OAKVILLE AREA**, room and board near or on bus route to Sheridan College for 19-year-old girl. Please phone Gwen: (613) 542-8562.

WANTED:
Girl to share a cozy flat in **Rexdale**.
Phone:
745-8256

19-year-old male is looking for room and board, vicinity of **Western University, London, ON**. Please phone: (416) 637-0294.

ANNOUNCEMENT

Pieter De Jong, M.D. announces the opening of his office for the **Practice of Family Medicine**, 69 Main St. E., Milton, ON L9T 1N4. **Phone: 878-0539.**

COTTAGES

BRACEBRIDGE, MUSKOKA
Clean, 2 bedroom furnished cottage with carpeted living room with wood stove. Sundeck facing waterfront and dock. Available the months of September and October. Prefer to rent by month. Reasonable to caring tenant. **Phone: 416-877-9329 (evenings).**

FOR SALE

Welland Junction Chr. School Society has for sale, 1 used 1972 Ford V8 automatic, 72-passenger school bus, new motor. Contact: Susan Kiers at (416) 899-3623 or call Garrit Veld at (416) 735-6200 or write: 624 South Pelham St., Welland, ON L3C 3C8.

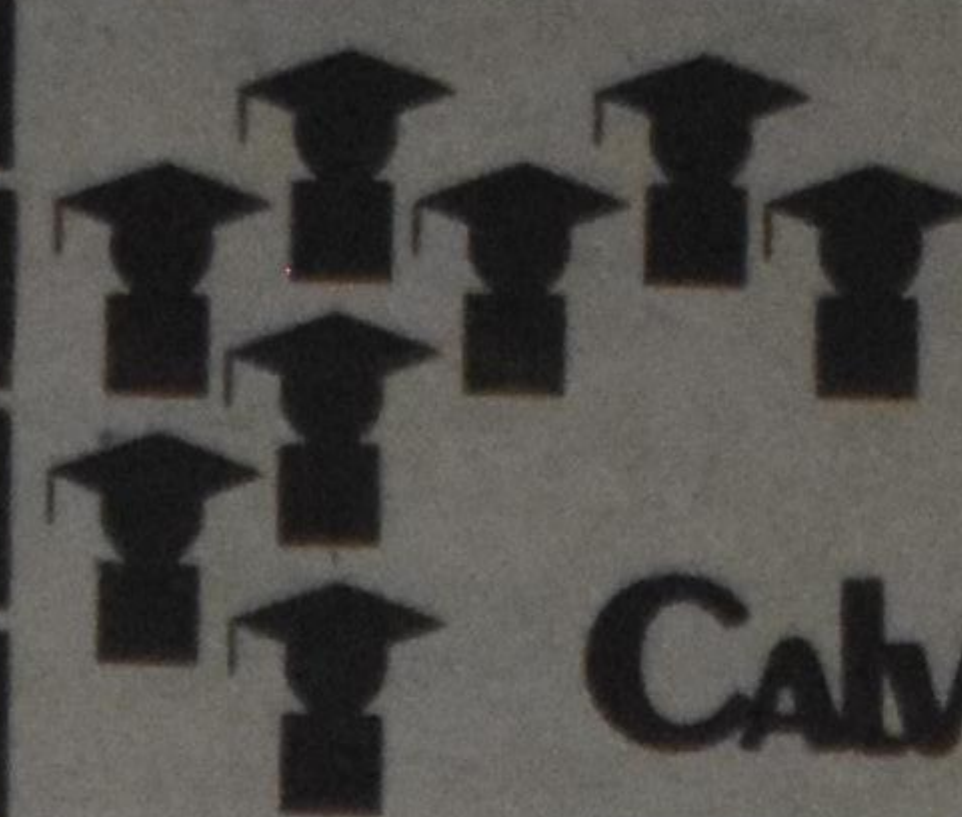
FOR SALE
Four plots,
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Located near Hamilton.
For more information call:
416-774-3793.

PERSONAL

Christian girl, 22-years-old, would like to correspond and meet a gentleman 23-28. Write to: Box #4534, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR RENT

BASEMENT APARTMENT TO RENT: 2 bedroom, private entrance, wash-room and shower, laundry facilities, and kitchenette, in N.W. Toronto, near Humber College. Call: 667-8301. Available immediately.



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\$9.00 for the school year [Sept. - May]

When your sons or daughters go off to college or university, they often lose touch with home. They can have **Calvinist Contact** mailed directly to them during the school year.

Mail in the form, along with your payment.

Enclosed is our \$9.00.

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Please mail, starting on: _____

99 Niagara St., St. Catharines, ON L2R 4L3.

News from Calvin College

Grand Rapids, MI — Four Calvin College students from Canada have won scholarships according to Wayne Hubers, Director of Scholarships and Financial Aid at Calvin. They are: Nancy Kleer, Helen Nusselder, Albertus Pereboom, and John Witte, Jr.

Nancy Kleer of Niagara-on-the-Lake, Ontario, who will be a junior biology major, has been awarded the Dr. John De Vries Memorial Award. The annual award of \$200 in memory of the late Dr. De Vries is presented each year to a student majoring in science for use in the junior

or senior year, on the basis of Christian character, scholarship, financial need, personality, and promise of growth.

Nancy, who is a 1976 graduate of Beacon Christian High School in St. Catharines, is the daughter of Wilhelmina Suk of Niagara-on-the-Lake, and attends the Rehoboth Christian Reformed Church of Niagara Falls.

Helen Nusselder of Kitchener, Ontario who will be a senior mathematics major, has been awarded a \$250 Farmers' Insurance Group Scholarship. Each year the Farmers' Insur-

ance Group provides Calvin with a gift of \$500 which is used to award one or two scholarships to second, third or fourth-year students in mathematics or business administration. (The other winner is Sheryl Bos of Grangeville, Idaho.) Financial need is a primary factor in selecting a recipient; however, an academic record of C+ or better is also required.

Helen is the daughter of Mr. and Mrs. Johannes Nusselder of Kitchener, and is a member of the First Christian Reformed Church. She is a 1976 graduate of Forest Heights High School in Kitchener.

Albertus Pereboom of Pembroke, Ontario, has been awarded a Ralph Gelmer Vander Laan Memorial Scholarship. Albertus will be a senior economics-philosophy major. The \$500 scholarship, one of four Vander Laan scholarships awarded annually, is provided by Mr. and Mrs. Joseph W. Vander Laan in Honour of Mr. Vander Laan's brother. Emphasis is on Christian service, and criteria for selection include academic record, character and need.

A 1977 graduate of the Edmonton, Alberta, Christian High School, Albertus is the son of Rev. and Mrs. Jan D. Pereboom of Pembroke, where Rev. Pereboom is pastor of the Zion Christian Reformed Church.

John Witte, Jr., of St. Catharines, who will be a senior biology-chemistry major, has been awarded the Dr. Harry Kok Memorial Scholarship. The scholarship of \$400 is presented each year, to honour the memory of Dr. Kok, to a junior student for use in the senior year at Calvin. The award is given primarily for achievement in scholarship, although other factors, such as financial needs, are also considered.

The Curriculum Development Centre,

a nonprofit organization engaged in the research, writing and publication of Christian elementary school curriculum guides seeks a

DEVELOPMENT OFFICER.

The responsibilities of this position include fund-raising through travel and personal contact, preparation of grant applications, co-ordination of development functions with the Centre's educational programs and planning of new development strategies.

Applicants should be knowledgeable in the field of Christian education, excited by new educational approaches, willing to travel and able to work in an environment where decision-making is a shared responsibility. Applicants must enjoy meeting people and raising funds.

For information write to

CURRICULUM DEVELOPMENT CENTRE
229 College Street, Toronto, Ontario M5T 1R4

TEACHERS NEEDED

Pacific Christian School

(formerly Saanich Christian School)

needs an additional
TEACHER FOR GRADE 6,
because of enrollment pressures.

Send application, including all pertinent information and have 3 letters of reference, sent by registered mail to:

Bob Reitsma, chairman, Education Committee,
406 — West Burnside Rd., Victoria, BC V8Z 1M2.
Phone: (604) 383-2096.

ABBOTSFORD CHR. SCHOOL,

due to unforeseen circumstances
needs a

GRADE 4

teacher as soon as possible.

Direct inquiries and applications to the principle,
John Kampman, P.O. Box #175, Abbotsford, BC V2S 4N8.
Phone (604) 853-1209.

JOBS WANTED

Married couple, experienced in various farm operations, looking for employment same place, preferably Ontario. Also interested in domestic work and has several years of nursing experience. Write to: Box #4533, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

JOBS WANTED

Hollands boeren gezin met 2 kinderen, dat in het voorjaar 1981 naar Canada wil emigreren, zoekt werk op een melkveebedrijf. Brieven aan: R. Hoogkamp, Broek 67A, 8512 AP, Joure (Fr.), Nederland. Nadere inlichtingen: K. Muller, R.R.#1, Murillo, ON P0T 2G0. Tel: 807-935-2376.

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Manager:
Anne Van Duyn

The Maple Leaf Drive Reformed Church in Toronto

is planning a

DAY FOR SINGLES

(ages 25-60)

at Camp Shalom located on Highway 24A, Cambridge
for **SATURDAY, SEPTEMBER 20, 1980.**

The program includes workshops, indoor-outdoor games, singing, lunch, dinner, hiking and swimming, etc.
Fee is 18.00; lunch, dinner and refreshments included.

As registration is limited, send cheque as soon as possible to:

SOLO CONFERENCE DAY,
88 Mattson Rd., #101, Downsview, ON M3L 1K2.

(More information will follow upon receipt of cheque.)

EVENTS

Lausanne
Committee's
mandate renewed

PATTAYA, Thailand — The Consultation on World Evangelization (COWE) held here over the past ten days ended with a communion service conducted by Thai Church leaders and attended by over 875 Christians from 87 countries. Participants had accepted the recommendations contained in "Cooperation in World Evangelization," Designed to assist the Lausanne Committee on World Evangelization (LCWE) sponsors of COWE in its future deliberations, it suggested that the LCWE be given a fresh mandate to continue its ministry, at the same time giving special attention to "balanced representation of membership and improved regionalization."

In order to maintain the ministry of LCWE (estimated costs USDLRS 250,000 yearly), various means of fund-raising were outlined, including a challenge to COWE participants to a personal financial commitment.

On the proposal to merge LCWE with the World Evangelical Fellowship, the document counselled a not-at-this-time response, but it did urge a merger between the theological units of the two bodies. It also recommended that LCWE "declare itself open to a fraternal relationship with any body or movement that is committed to world evangelization."

Among the hindrances to co-operative relationships identified were: duplication of ministries; a deficient attitude toward local church instructions; insensitivity toward governments and other secular authorities. Mission agencies and churches were urged to explore channels for sharing resources for world evangelization.

The findings acknowledge the contribution and place of "other Christian ministries which are not directly accountable to the churches," but affirms strongly that "it is the local church that must provide opportunities for fellowship, worship, teaching and service."

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★ CONCERT ★

SATURDAY, SEPTEMBER 13, 1980

Concert for young adults, young couples and young people
at 7:30 p.m. at Camp Shalom in Cambridge, ON.

Sponsored by the

Ref. Church Youth Fellowship of Ontario.

Featuring 3 talented Christian musicians:

Andrew Donaldson

Jim Head

Peter Tigchelaar

For more information call:

Martin Lensink at 416-685-8672.

Women:
in
God's Image

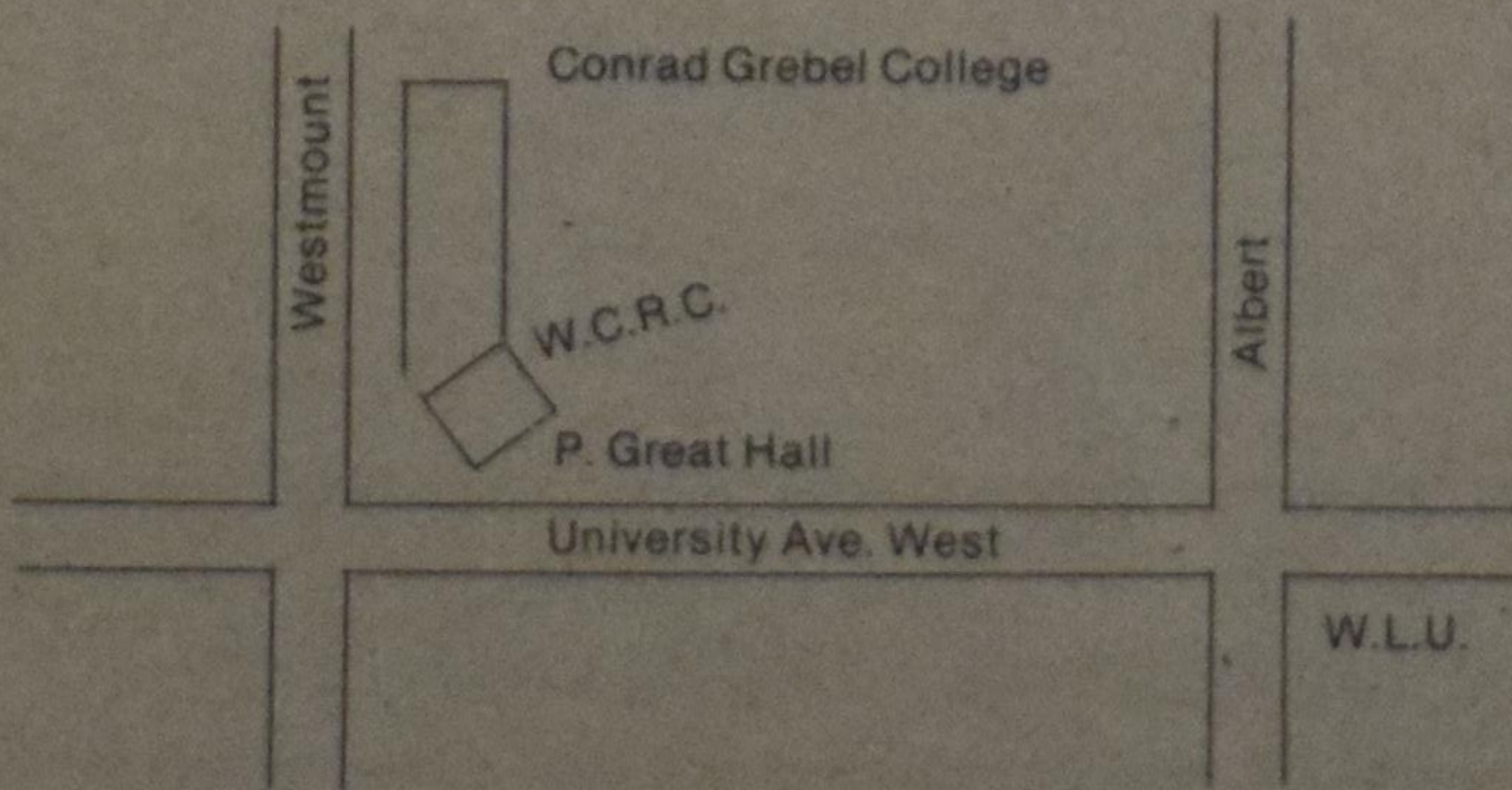
is the theme of the annual CW-CRC September Retreat on September 26 and 27 at the Indian Trails Camp near Grand Rapids, MI. Expert Christian women speakers will present: Bible Study, Worship, Women and Their Gifts, Sexism in Christian Education, Leadership Techniques for Women, Women's Full Service in the Church, etc. Advance Registration required.

For information call: (616) 456-1813, 245-2049 in Grand Rapids or 396-1518, 396-7012 in Holland.
Write: CW-CRC, 1060 Cherrywood Lane NE, Grand Rapids, MI 49505.

Huron Campus Ministry
The Waterloo Christian Reformed Church

welcomes and invites all new and returning students
and their parents and friends to the
special welcome worship services on
September 7 at 10:30 a.m. and 7:00 p.m.

After the morning service, lunch will be served to all our guests and an orientation session for students will follow.
The Waterloo Christian Reformed Church worships in the Great Hall of Conrad Grebel College (see below).



The Guelph Christian Reformed Church

welcomes and invites all new and returning students
with their parents and friends to a
special welcome worship service on
September 7 at 5:00 p.m.

in the Guelph Christian Reformed Church
at 287 Water Street, close to University.

After the service a fellowship lunch and an orientation session will follow.



MISSIONARY TOUR

The Canadian Home Bible League will conduct another Missionary Tour to Mexico.

Date: October 8 - 16, 1980

Tour Leaders: Rev. C. Schemper — Chicago

Rev. J. Klomps — Clarkson

A marvellous opportunity to visit Old Mexico and acquaint yourself with the Missionary outreach of the Bible League and Wycliffe Bible Translators. You will see the pyramids; visit cathedrals and markets as well.

For full information, contact:

Mrs. M. Smith,

THE CANADIAN HOME BIBLE LEAGUE,

Box 524, Station "A",

Weston, Ontario, M9N 3N3.

Telephone: (416) 741-2140.

Calendar of Events

Ontario

- Sept. 3-4 The training session for the pastors of the 12 pilot churches of Ontario in the Discover Your Gift Program will be held in Canterbury Hills Retreat and Conference Centre, Ancaster.
- Sept. 4 - Oct. 16 St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m.
- Sept. 6 Y.E.S. Conference, Sat. Sept. 6, 1980, Meadowvale, Community Christian Reformed Church, Mississauga, theme: "What Child Is This." Guest speaker, Mrs. Lorie Kok will speak on those energetic eights to those trying twelves. Plus many more workshops. All youth leaders are invited to attend. For more information and registration forms please contact the Y.E.S. Office, 1008 Bathurst St., Toronto, ON M5R 3G7.
- Sept. 7 The Guelph and Waterloo Christian Reformed churches will again have their traditional welcome worship services for all new and returning students. Both congregations are committed to campus ministry. In Waterloo the lunch and orientation meeting follows the morning service at 10:30 a.m. In Guelph this will be after the afternoon service at 5:00 p.m. For further details, see ad in Aug. 15 issue.
- Sept. 13 Concert of Chr. Music for young people, 7:30 p.m. at Camp Shalom (see ad for more information).
- Sept. 16 There will be a C.E.T. Review and Renewal at the Meadowvale Community Church, 2630 Inlake Ct., Mississauga. This is for all the churches in the Toronto area. Persons who have been involved in C.E.T. or are interested in C.E.T. are invited to come. This will be a time of inspiration, sharing, problem solving and instruction. The meeting will begin at 7:30 p.m.
- Sept. 20 A day for singles at Camp Shalom, Cambridge, ON, for widowed, divorced and single parents ages 25-60. John Struyk, guest speaker, sponsored by Maple Leaf Reformed Church, Toronto, ON.
- Sept. 23-26 London. The Francis Schaeffer film, "Whatever Happened To The Human Race?" will be shown on Sept. 23, 25, 26, at London District Christian Secondary School, 8 p.m.
- Oct. 6, 7 Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
- Oct. 18 Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.

Alberta

- Aug. 26-28 Professor Karl Hochreither from Berlin, West Germany, a master choral conductor, is giving a choral workshop for all choral directors and members at The King's College, Edmonton, AB. Full days of choral rehearsals are planned, ending in a public recital. Contact the college for more details.
- Sept. 1 11 a.m. (Labour Day) Second Annual Convocation of the King's College at the beginning of a new year.

NEXT ISSUE


Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Aug. 22	Wed. Aug. 20	Fri. Aug. 15-10 a.m.	Thurs. Aug. 14-10 a.m.
Fri. Aug. 29	*** NO ISSUE ***		
Fri. Sept. 5	Wed. Sept. 3	Fri. Aug. 29-10 a.m.	Thurs. Aug. 28-10 a.m.

Books

Literature

Portrait of a Christian family

You Only Live Once by Anne DeVries, translated by Harry der Nederlanden; published by Paideia Press, St. Catharines, ON, 1979; clothbound, 186 pages. Reviewed by May Drost, London, Ontario.

 *You Only Live Once* is a cheerful and entertaining story about a Dutch labourer and his

family. The setting is "earlier in this century in a small town in eastern Holland." The story has a double focus: the marriage of Egbert and Angie Hiemstra, and the growing up of their son John Wilhelm. The villain of the piece is a wealthy landowner and agricultural expert Meneer Van der Hagen.

Egbert is an upright Christian of uncompromising Reformed persua-

sion. His wife, much less rigid in doctrine, provides the warmth and playfulness that Egbert lacks. The marriage is a good one, and the child, Jan Wilhelm, knows love and security.

Much of the interest in this story depends on the cultural milieu in which the events take place. It is probably true, therefore, that the more familiar the reader is with the

milieu, the more he is likely to enjoy the book. But that aspect of the book presents the translator with a double problem: he has to uproot a story and transplant it not only in a new language, but also in a new time. Mr. der Nederlanden does not seem to feel comfortable about using the North American vernacular, but when he translates literally, he ends up with some very


awkward phrases and stilted English.

Nevertheless, this story is worth reading, and as an example of a Christian way of looking at life it is far superior to the religious pulp that is offered by many North American publishers such as the Moody Press.

The news

Who runs the fourth estate?

Whose News?: Politics, the Press and the Third World by R. Righter; published by Times Books, New York, N.Y., 1978; in Canada: Fitzhenry and Whiteside, Don Mills, ON; clothbound, 272 pages. Reviewed by Nicholas Terpstra.

 The ideal of the global village has seldom seemed farther away. As envisioned in the 1960s, it was to be the result of the growth of the media. When it was possible to gain familiarity with events in India simply by reading one's local newspaper, the concept of an international community came to appear less dream than reality.

More recent years have seen the growth of an opposing thesis.

Rather than bind the world together, it is argued that the media succeeds only in reflecting and aggravating the more basic economic injustices which separate the industrialized West from the Third World. Domination of the international media by Western news agencies ensures that those people who "only know what they read in the paper" will never get anything other than a Western perspective on foreign situations and events.

The background and current state of this debate is discussed at length in the present work by a journalist who has both experience and a particular interest in Third World subjects. Based on extensive research (as evidenced by the detailed bibliography), it is a clear and

generally balanced treatment which considers both underlying cultural and perspectival differences and practical political and economic problems separating opinions on the role of the press in society and, more generally, on the degree of freedom the press should experience.

The book itself arises out of the concern that these differences are no longer simply theoretical. Increasing distrust of the "western press" has led to restrictions on the activities of foreign journalists in Third World countries. A parallel growth of conviction that national aims and achievements be promoted has led many governments to establish national or international news agencies

dependent on government sources for their information.

A host of questions arise. Is the commitment to freedom of the press simply a form of Western individualism which has no place in societies where malnutrition is a fact of life? Is government control of the media a desirable — or effective — means of combating cultural imperialism and advancing national solidarity? What is real and what is rhetoric in discussions of the problem?

In discussing these questions, author Righter conveys the impression that while reform is necessary, it will not succeed if carried out along lines advanced by some Third World spokesmen whose "solutions" are based on ideologically-

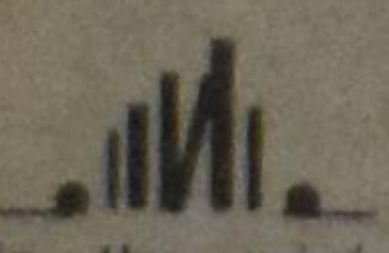
oriented villain-and-victim approaches to the problem. Indeed, the problem is so thorny that final solutions are not possible. We are faced with an irresolvable dilemma in which only the adoption of piecemeal reforms can succeed in easing the tension and possibly reducing inequities.

The book is valuable, intelligent and timely. It retains a commitment to the free press even as it recognizes conditions in which the benefits or priority of this commitment are debatable. It is to Righter's credit that she has dealt with a number of difficult questions; though her answers may not be convincing, they are certainly not glib.

Faith

Charismatics across Canada

God's Country: Charismatic Renewal by Al Reimers; published by G.R. Welch Co. Ltd., Burlington, ON, 1979; paperback, 192 pages; \$5.95. Reviewed by Jack Quartel, Ottawa, Ontario.

 Mr. Reimers, an Anglican priest who has been involved in the ministry of 100 Huntley

Street, wrote this book to give an historical overview of the charismatic movement. He interviewed numerous people from one end of the country to the other. The testimonies of these people are printed as they were received. And so he lets the movement speak for itself.

Obviously such a method has ad-

vantages and disadvantages. Reading all these testimonies, some interesting and others less so, tends to become a little tedious and repetitive. It does, however, give you an idea of how widespread the movement is and what it is doing, as well as how it is divided among denominations. It is interesting to note too, that by far the largest group of testimonies comes from

the Roman Catholic Church. The next largest is the Anglican Church. And the remainder seems to be somewhat equally divided among Presbyterian, United and Baptist.

Some small groups are represented. Of the whole Reformed family there is one representative, a Christian Reformed Church in the West. I am sure that there are more

than the author could locate. But this gives a good idea. Not only of the distribution but also something of the history.

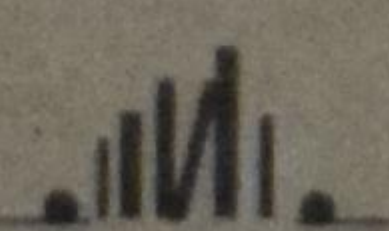
If you would like to learn something of the history, and if you would like to get acquainted with the family of charismatics, this book will interest you.

Commentaries

Revelation: varying views

The Consummation of History by George G. Weeber; published by G.R. Welch, Burlington, ON; paperback, 283 pages; \$10.75. **Revelation** by John Sweet; published by SCM Press, London, 1979; in Canada by G.R. Welch; clothbound, 359 pages;

\$43.15 cloth, \$20.35 paper. Reviewed by Rev. John Boit, Toronto, Ontario.

 These are two quite different commentaries on the most

puzzling book of the Bible, the Book of Revelation. Sweet's commentary is primarily a series of detailed notes on the text and context of Revelation. His primary concern is to illumine the text in its historical-cultural context. Although it contains much useful information and provides interesting biblical and extra-biblical parallels, I find it a disappointment as a commentary primarily because it fails to consider how the Apocalypse is a

message for us today. Also it is grossly overpriced.

Weeber's commentary is less concerned with detail than with the overall structure and message of Revelation for the Church today. Following L. Berkhof, Kuyper, Warfield, Bavinck and Henricksen, Weeber's approach to Revelation is that known as synchronous or progressive parallelism. This approach, the right one in my judgment,

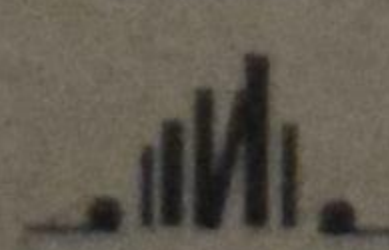
regards the book of Revelation as consisting of seven visions which recapitulate the main theme in a climatic order.

At a time when Reformed people seem uncertain about how to deal with Bible prophecy in general and biblical apocalyptic in particular, I would recommend Weeber's book (along with those of Prof. Hoekema and C. Vanderwaal) as a good basis for serious study.

Counselling

The hyperactive child: a case study

Tantrums, Toads & Teddy Bears by Sheila Cragg; published by Herald Press, Kitchener, ON, 1979; clothbound, 221 pages; \$10.40. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto, Ontario.

 This is another book in the style which is becoming increasingly popular in the evangelical publishing world, namely, the personal account of various kinds of experiences. *Tantrums, Toads & Teddy Bears* is the account by the mother of a hyperactive child of the turmoil and questions that the parents of such a child go through, of the conflicting opinions and advice

from the experts to whom they turn for help, and of how they coped — eventually successfully — with all that.

Mrs. Cragg writes well, and her story held my interest. However, because the story is so individual and so particular to their family, I find it hard to recommend it to a general audience. Perhaps parents of hyperactive children will find comfort in knowing others have gone through it too. But the label "hyperactive" is becoming as meaningless as the old term "nervous breakdown," and it is often loosely applied to children whose behaviour falls outside the standard of whoever happens to be

defining the term. For such people this book will be no help. In fact, they may waste years looking for medical/psychological causes for "hyperactive" behaviour, when they need rather to consider whether their standards for children's behaviour or their methods of controlling children's behaviour are at fault.

I believe there are sometimes physical causes for abnormally active or stormy behaviour in children. Mrs. Cragg has written well of her family's experience with such a child. How much their experience can be generalized is an open question.

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